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ARISTOTLE's
Master-Piece
COMPLEATED,
In Two PARTS:

The First Containing the

Secrets of Generation,

In all the PARTS thereof.

TREATING,

Of the Benefit of Marriage, and the Prejudice of Unequal Matches, Signs of Insufficiency in Men or Women; Of the Infusion of the SOUL; Of the Likeness of Children to Parents; Of Monstrous Births: The Cause and Cure of the Green-sickness: A Discourse of Virginity. Directions and Cautions for Midwives. Of the Organs of Generation in Women, and the Fabrick of the Womb. The Use and Action of the Genitals. Signs of Conception, and whether of a Male or Female. With a Word of Advice to both Sexes in the Act of Copulation. And the Pictures of several Monstrous Births, &c.

The Second PART, being

A Private Looking-Glass for the Female-Sex.

Treating of the various Maladies of the Womb; and of all other Distempers incident to Women of all Ages, with proper Remedies for the Cure of each.

The whole being more Correct, than any thing of this Kind hitherto Published.

LONDON, Printed by *B. H.* and are to be Sold by most *Book-sellers*. 1698.

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The Introduction.

IF *one of the meaneſt Capacity were aſk'd*, VVhat was the wonder of the VVorld ? *I think the moſt proper Anſwer would be* MAN: *He being the* Μικρόκοσμος, *or little World; to whom all things are Subordinate: Agreeing in the Genus, with things Senſitive; all being Animal; but differing in the Species, for* Man *alone is endew'd with Reaſon. And therefore the Deity, at Man's Creation, (as the inſpired Pen-man tells us) ſaid,* Let us make Man in our own Image, after our Likeneſs. *The Words in the* Hebrew *are,* Tſelum *and* Demuth, *which are Tranſlated* Image *and* Likeneſs, *they have* * *but one meaning, and ſignifie one thing, as if the Lord had ſaid, Let us make Man in our Image, that he may be (as a Creature may be) like us; and the ſame his Likeneſs may be our Image. Some of the Fathers do diſtinguiſh,* † *as if by* Image, *the Lord had meant the Reaſonable Powers of the Soul, Reaſon, Will, and Memory; and by* Likeneſs, *the Qualities of the Mind, Charity, Juſtice, Patience,* &c. *But* Moſes *himſelf Confoundeth this Diſtinction (if you compare theſe Scriptures,*

* Auguſt. Lib. de Gen. imperf. cap. 16. Omnis imago ſimilis eſt ei cujus imago eſt, nec tamen omne quod ſimili eſt alicui, etiam imago ejus eſt. Expoſitio ergo fortaſſe eſt cum additum ſit, imaginem. Calvin in Gen 1. 26.

† Ambroſ, Lib. de Dign. Hom. Cap. 2, & 3. Lombard. lib. 2. Diſt. 16. d.

Gen. 1. 27. *and* 5. 1. Coloſ. 3. 10. Epheſ. 4. 24.) *And the Apoſtle, where he ſaith,* He was Created after the Image of GOD in Knowledge, *and the ſame in* Righteouſneſs and Holineſs. *Wherefore of the Greeks he is called,* Anthropos a'po tou Anatrepein, *of turning his Eyes upwards towards him, whoſe Image and Superſcription he bears. Whence the* Poet *Writeth,*

See how the Heav'ns high *Architect,*
hath fram'd Man in this Wiſe,
To Stand, to Go, to Look Erect,
with Body, Face and Eyes.

And Cicero *ſaith all Creatures were made like* Moles *to root upon the Earth, except Man, to whom was given an upright Frame to Contemplate his Maker, & behold that Manſion prepared for him above.*

Now to the end that ſo Noble and Glorious a Creature as Man, might not quite Periſh, it ſeemed Good to the Almighty Creator, to give unto Woman the Field of Generation, *for a Receptacle of Humane Seed; whereby that Natural and Vegetable Soul which lies Potentially in the* Seed, *may by the* Vis Plaſtica, *or* Plaſtic Power, *be reduced into Act; that Man, who is a mortal Creature, by leaving his Off-ſpring behind him, may become, as it were Immortal, and Survive in his Poſterity.*

And becauſe this Field of Generation, *the* Womb, *is the place where this Excellent and Noble Creature is form'd, and that in ſo Wonderful*

derful a manner, that the Royal Pſalmiſt, (having meditated theron) Cryes out, as one in an Extaſie, I am fearfully and wonderfully made! *It will be highly neceſſary to Treat largely thereon in this Book, which to that end is divided into* Two Parts: *The firſt whereof Treats of the manner and parts of Generation in both Sexes: (For from the mutual Deſire they have to each other, which Nature has implanted in them to that end, (and that Delight which they take in the act of Copulation) does the whole Race of Mankind proceed:) And a particular account of what things are Previous to that Act, and alſo what are Conſequential of it; and how each Member concern'd in it; is Adopted and fitted for that Work to which Nature has deſign'd it: And tho' in uttering of theſe things ſomething may be ſaid, which thoſe that are Filthy and Unclean may make a bad uſe of, and wreſt it to an occaſion of ſtirring up their Beaſtial Appetites, yet ſuch may know this was never intended for them; nor do I know any Reaſon that ſo Sober Perſons, for whoſe Uſe this was meant, ſhould want the help hereby deſigned them, becauſe Vain and Looſe Perſons will be ready to abuſe it.*

The Second Part of this Treatiſe is peculiarly deſign'd for the Female-Sex; *and does largely not only Treat of the Diſtempers of the Womb, and their various Cauſes, but alſo give you proper Remedies for the Cure of them: For ſuch is the Ignorance of moſt Women, that when by*

any Diſtemper thoſe Pains are affected, they neither know from whence it proceeds, nor how to apply a Remedy; and ſuch is their Modeſty alſo, that they are unwilling to ask, that they may be inform'd: And for the help of ſuch is this deſign'd; for having my Being from a Woman, I thought none had more Right to the Grapes, *than ſhe which Planted the* Vine. *And therefore obſerving that among all Diſeaſes incident to the Body, there are none more Frequent, and none more Perilous, than thoſe which ariſe from the ill State of the Womb, for through the evil Quality thereof, the Heart, the Liver, and the Brain are Affected, from whence the Actions Vital, Natural and Animal are Hurt, and the Virtues* Concoctive, Sanguificative, Diſtributive, Attractive, Expulſive, Retentive, *with the reſt, are all Weakned; ſo that from the Womb comes* Convulſions, Epilepſies, Appoplexies, Palſies, Hectick Fevers, Dropſies, Malignant, Ulcers, *&c. And to be ſhort, there is no Diſeaſe ſo bad, but may proceed from the evil Quality of it. How neceſſary therefore the Knowledge of theſe things are, let every Unprejudiced Reader Judge: For, that many Women labour under them, thro' their own Ignorance and Modeſty, (as I ſaid before) woful Experience makes manifeſt. Here therefore, as in a* Mirror, *they may be acquainted with their own Diſtempers, and have ſuitable Remedies, without applying themſelves to a* Phyſitian, *againſt which they have ſo great a Reluctance.*

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ARISTOTLE's
MASTER-PIECE
COMPLEATED:
PART I.
OF THE
Secrets of Generation,
In all the PARTS thereof.

CHAP. I.

Of Marriage and at what Age young Men and Virgins are capable of the Marriage-Bed, and why they ſo much deſire it: Alſo how long Men and Women are capable of having Children.

THERE are very few (except ſome profeſs'd Debauchees) but what will readily agree, that Marriage is Honourable, being Ordain'd by Heaven in Paradiſe; and without which no Man or Woman can be in a Capacity honeſtly to yield Obedience to the firſt Law of the Creation, *Increaſe and Multiply.* And ſince it is Natural in young Peo-

ple to deſire thoſe mutual Embraces proper to the Marriage-Bed, it behoves Parents to look after their Children; and when they find them inclinable to Marriage, not violently to reſtrain their Affections, and oppoſe their Inclinations, (which inſtead of allaying them, makes 'em but the more impetuous) but rather provide ſuch ſuitable Matches for them as may make their Lives comfortable: Leſt the croſſing of their inclinations ſhould precipitate them to commit thoſe Follies that may bring an indelible ſtain upon their Families.

The Inclination of Maids to Marriage, is to be known by many Symptoms: For when they arrive to Puberty, (which is about the Fourteenth or Fifteenth year of their Age) then their Natural Purgations begin to flow: And the Blood, which is no longer taken to augment their Bodies, abounding, ſtirs up their Minds to Venery. External Cauſes alſo may incite them to it; for the Spirits being briſk and inflam'd when they arrive at this Age, if they eat ſharp ſalt things and Spices, the Body becomes more and more heated, whereby the deſire to Venereal Embraces are very great, and at ſome times almoſt inſuperable: And the uſe of theſe ſo much deſir'd Enjoyments being deny'd to Virgins, is many times follow'd by diſmal Conſequents, as a green Weaſel-colour, ſhort Breathings, Trembling of the Heart, *&c.* But when they are Married, and their Venereal Deſires ſatisfied by the Enjoyments of their Husbands,

thoſe

thoſe Diſtempers vaniſh, and their former Beauty returns, more gay and lively, than before. Alſo their eager gazing at Men, and affecting their company, ſufficiently demonſtrates that Nature prompts them to deſire Coition; which their Parents often neglecting, or refuſing to provide, by procuring them Husbands, they break the Bonds of Modeſty, and ſatisfie themſelves in unlawful Embraces. The ſame may be obſerved in young brisk VViddows, who cannot be ſatisfied without that due Benevolence which they were wont to receive from their Husbands.

At Fourteen Years of Age, commonly the *Menſes* in Virgins begin to flow, at which time they are capable of Conceiving, and ſo continue generally to Forty-four; at which time for the moſt part ceaſe bearing, unleſs they be very healthful and ſtrong of Body, and have always been addicted to Temperance; ſuch indeed have born Children till Fifty-five Years; but this rarely happens, altho' the *Menſes* flow a longer time in ſome Women than in others; but many times ſuch Efflux proceeds not from a natural Cauſe, but by reaſon of ſome violence offer'd to Nature, or ſome other Morbifick matter, which often proves of fatal conſequence to the Party: And therefore thoſe Men that are deſirous of Iſſue, muſt Marry Women within the Age aforeſaid, or blame themſelves if they meet with diſappointments: Tho' if an old Man, not worn out by Diſeaſes and Incontinency,

cy Marry a brisk lively Laſs, there is hopes of his having Children to Threeſcore and Ten; nay, if extraordinary luſty, even till Fourſcore.

Hipocrates is of Opinion, That a Youth at Sixteen Years, or between that and Seventeen, having much vital ſtrength, may be capable of getting Children; and alſo, that the Force and heat of Procreating Matter, conſtantly increaſes till Forty-five, Fifty, and Sixty-five, and then begins to flag, the Seed by degrees becoming unfruitful; the natural Spirits being extinguiſhed, and the humours dried up: Thus it is in general; but as to particulars, as I have before mentioned, it often happens otherwiſe: Nay, it is reported by a credible *Author*, That in *Sweedland* a Man was married at a hundred Years old to a Bride of thirty, and had many Children by her, but looked ſo freſh that ſuch as knew him not, took him not to exceed half that Age.

In *Campania*, where the Air is clear and temperate, Men of Fourſcore Years old uſually marry young Virgins, and have Children by them; which ſhews that age in Men hinders not Procreation, unleſs they be exhauſted in their Youth, and their Yard ſhrivel'd up. If any would know why a Woman is ſooner Barren than a Man, they may underſtand that the natural heat, which is the Cauſe of Generation, is more predominant in the latter than in the former: For ſince a Woman is more moiſt than

than a Man, as her Monthly Purgations demonſtrate; as alſo the ſoftneſs of her Body; it is alſo apparent, that he doth exceed her in her Native Heat, which is the chief thing that concocts the Humours into proper Aliment; which the Woman wanting grows fat, when a Man through his Native Heat melts his fat by degrees, and his Humours are diſſolved, and by the benefit thereof they are elaborated into Seed: And this may be alſo added, That Women generally are not ſo ſtrong as Men, nor ſo wiſe and prudent, nor have ſo much Reaſon and Ingenuity in ordering of Affairs; which ſhews that thereby the Faculties are hindred in their Operation.

CHAP. II.

How to get a Male or Female-Child, and of the Embryo *and Perfect Birth, with the fitteſt time for Copulation.*

WHEN a young Couple are married, they naturally deſire Children; and therefore make uſe of thoſe means that Nature has appointed to that end; But notwithſtanding their Endeavours, they muſt know the Succeſs of all, depends on a Bleſſing from on high, for Children are the Bleſſing of the Lord; and not only ſo, but the Sex, whether Male or Female,

male, is from his diſpoſal alſo; tho' it cannot be deny'd but ſecondary Cauſes have an influence therein, eſpecially two: Firſt, The Genital Humour, which is brought by the *Arteriæ Preparantes* to the *Teſtes* in the form of Blood, and there Elaborated into Seed by the Seminifical Faculty reſident in them: To which may be added, the deſire of Coition, which fires the Imagination with unuſual Fancies; and by the ſight of a brisk charming Beauty may much inflame the Appetite. But if Nature be infeebled, there are fit Artificial Remedies to reſtore it, *viz.* Thoſe Meats that moſt conduce to the affording ſuch Aliment as makes Seed abound, and reſtores the Decays of Nature, that the Faculties may freely operate; for as Dung and good manuring reſtores Ground that is worn out, and heartleſs, even ſo proper Diet operates to the reſtoring the Coldneſs and Drineſs of the Genital Parts, and reduceth the weakneſs of the Nerves to their Temperament, and removes Impediments obſtructing the Procreation of Children.

Then ſince Diet alters the evil ſtate of the Body to a better, it is neceſſary that ſuch as are ſubject to Barrenneſs ſhould eat ſuch Meats only as may render them fruitful; and ſuch are all Meats of good Juice, that nouriſh well, and make the Body lively, and full of Sap, of which faculty are all hot moiſt Meats: for according to *Galen*, Seed is made of the pure concocted and windy ſuperfluity of Blood; whence we may

may conclude, there is in many things a power to accumulate Seed, as alſo to augment it, and other things of force to cauſe Erection; as Hen, Eggs, Pheaſants, Woodcocks, Gnat-ſappers, Thruſhes, Black-Birds, young Pidgeons, Sparrows, Partridges, Capons, Almonds, Pine-Nuts, Raiſins, Currants, all ſtrong VVines, taken ſparingly, eſpecially thoſe made of the Grapes of *Italy*; but Erection is chiefly cauſed by *Styrum*, *Eringoes*, *Creſſes*, *Eryſimum*, *Parſnips*, *Artichoaks*, *Turnips*, *Rapes*, *Aſparagus*, *Candied Ginger*, *Gallinga*, *Acorns* bruiſed to Pouder, drank in *Maſcadels*, *Scallions*, *Sea-Shell-Fiſh*, &c. But theſe muſt have time to perform their Operation, and you muſt uſe them for a conſiderable time, or you will reap little benefit by them. The Act of *Coition* being over, let the VVoman repoſe her ſelf on her Right Side, with her Head lying low, and her Body declining, that by ſleeping in that poſture, the *Cell* on the Right Side of the *Matrix* may prove the *Place of Conception*, for therein is the greateſt Generative Heat, which is the chief procuring cauſe of *Male* Children, and rarely fails to anſwer the expectation of thoſe that experience it, eſpecially if they do but keep warm, and without much motion, leaning to the right, and drinking a little Spirit of *Saffron*, and Juice of *Hyſop* in a Glaſs of *Mallago* or *Alligant*, when they lye down and riſe, for the ſpace of a VVeek. Now the fitteſt time for the Procreation of *Male* Children

Children is when the Sun is in *Leo*, and the Moon in *Virgo*, *Scorpio*, or *Sagitarius*.

But for a Female Child, the Woman muſt lye on the left Side, ſtrongly fancying a Female in the time of Procreation, eſpecially if ſhe drink the Decoction of Female *Mercury*, four days from the firſt day of Purgation, the Male *Mercury* (both Herbs ſo called) having the like Operation in caſe of a Male Child, for the Decoction of theſe Simples do purge the one the right, and the other the left ſide of the *Womb*, and thereby both open the Receptacles, and make a way for the Seminary of Generation: And the beſt time to beget a Female is, when the *Moon* is in *wane*, in *Libra* or *Aquarius*, for then they will be of a gentle affable temper, very fair, and perfect in all their Members. *Avicenna* deſcribes the time of Procreation thus: *When the Menſes are ſpent, and the Womb is cleanſed, which is commonly in five days, or ſeven at moſt, if a Man lye with his Wife from the firſt day ſhe is purg'd, to the fifth, ſhe will conceive a Male; but from the fifth to the eighth, a female; & from the 8th to the 12th, a male again. But after that number of days, peradventure neither diſtinctly, but both in an Hermaphrodite.*

In a word, They that would be happy in the fruit of their Labour, muſt obſerve to uſe Copulation at a due diſtance of time; not too often, nor yet too ſeldom; for both theſe are alike hurtful; and to uſe it immoderately, weakens a Man, waſtes his Spirits, and debilitates the Seed.

And

And thus much for the firſt particular. I ſhall now proceed to the ſecond; which is to let the *Reader* underſtand how the Child is formed in the Womb, what accidents it is liable to there, how nouriſh'd, and when brought forth.

There are various Opinions concerning this matter; therefore I ſhall for the ſatisfaction of the Curious, ſhew what the Learned ſay about it: Man conſiſts of an *Ovum*, or Egg, which is impregnated in the *Ovaria*, or Teſticles of the Woman, by the more ſuitable part of Man's Seed; but the forming Faculty and Virtue in the Seed is from a Divine and Heavenly Gift, it being abundantly endued with a Vital Spirit, which gives ſhape and form to the *Embryo*; ſo that all the parts and bulk of the Body which is made up in the ſpace of many Months, and is by degrees formed into the comely Figure of a Man, do conſiſt in that, and are adumbrated thereby: Which is incomparably expreſſed by the Royal Pſalmiſt, in *Pſal.* 138. *I will praiſe thee, O Lord, becauſe I am wonderfully made. Thou knoweſt all my Bones when I was faſhioned in the ſecret place, and when I was wonderfully formed in my Mother's Womb. Thy Eyes beheld me yet unmade, and in thy Book were all my Members written, which day by day were faſhioned.* And the Phyſitians have aſſigned four different times, wherein this Mycrolin, or little world, is fram'd and perfected in the womb.

The firſt is preſently after Coition, being perfected in the firſt Week, if no Efflux happen, which

which ſometimes fall out through the ſlipperineſs of the Matrix, or the head thereof, that ſhifts over like a Roſe-bud, and opens on a ſudden by reaſon of Cold, or over-hard *L*abour.

The ſecond time of forming is aſſigned to be, when Nature makes a manifeſt mutation in the Conception, ſo that all the ſubſtance ſeems Congealed Fleſh and Blood, which happens about 12 or 14 days after Copulation; and though this Concretion or Fleſhy Maſs abound with hot fiery Blood, yet it remains undiſtinguiſhable, having no form or figure, and may be termed an *Embrio*, and compared to Seed which is ſown in the Ground, which through kindly Heat and Moiſture grows up by degrees into a perfect form, either in Plant or *G*rain; or as when a Potter faſhions a Veſſel out of a rude lump of Clay.

The third time aſſigned to make up this Fabrick, is when the principal Parts ſhew themſelves ſo as to be diſcerned; as the Heart, from whence proceeds the Arteries; the Brain, from which the Nerves, like many ſmall Threads, run through the whole Body; and the *L*iver, whoſe office it is to ſeparate the Child from the Blood, brought to it by the *Vena Portæ*. The two firſt are the Fountains of *L*ife, that Nouriſh every part of the Body; in framing which, the Faculty of the Womb is buſied from the time of Conception to the 18th day of the firſt Month.

But *L*aſtly, About the 28. or 30th day, the *outward parts* are ſeen exquiſitely elaborated and diſtin-

diſtinguiſhed by Joynts, and then the Child begins to grow, from which time, by reaſon the Limbs are divided, and the whole frame is perfect, it is no longer held an *Embrio*, that is, a *Conception* that ſprings forth, but a perfect and abſolute *Child*. *Males* for the moſt part are perfect by the 30th day, but *Females* ſeldom, till the 42 or 45 day.; and the reaſon is, That the heat of the Womb is greater in producing the *Male* than the *Female*: And for the ſame reaſon a Woman going with a Male-Child, quickens in 3 Months; but going with a Female, rarely under 4; at which time alſo its Hair and Nails come forth, and the Child begins to Stir Kick and Tumble in the Womb; ſo that the motion is plainly perceived, and then the Women are troubled with Nauſeating and Loathing of their Meat, and oftentimes greedily long for things contrary to Nutriment; as Coals, Rubbiſh, Chalk, Lime, Starch, Oat-meal, Raw-fleſh, and Fiſh, *&c.* which Deſire proceeds from a former contraction of evil humours, occaſioning impure Blood in their contained Veſſel within, and oftentimes Abortion and Miſcarriages; ſome Women have been ſo extravagant that they have Long'd for hob-Nails, Leather, man's-Fleſh, horſe-Fleſh, and other unnatural (as well as unwholeſome) Foods, for want of which they have Miſcarried, or the Child has continued dead in the Womb for many days, to the eminent hazard of their Lives. But I ſhall now proceed to ſhew by what means the Infant

Infant is ſuſtain'd in the Womb, and what poſture it there remains in.

There have been various Opinions about the way, by which in the Womb the *Fœtus* is nouriſhed, ſome affirming, by Blood only from the *Umbilical* Vein; others by Chyle, received in by the Mouth; but the Truth is; it is nouriſhed diverſly; according to the different degrees of Perfection that an Egg paſſes from a Conception to a *Fœtus*, ready for the Birth.

But before we proceed, we will explain what we mean by this *Ovum*, or Egg. You muſt know then, that there are in the Generation of the *Fœtus*, two Principles, Active and Paſſive: The active, is the Man's Seed, elaborated in the Teſticles out of the Arterial Blood, and Animal Spirits. The Paſſive Principle is an *Ovum* or Egg, impregnated by the Man's Seed. For to ſay that Woman has true Seed, is erronious. But the manner of Conception is thus: The moſt Spiritous part of Man's Seed in the Act of Generation, reaching up to the *Ovarium* or Teſticles of the Woman (which contain divers Eggs, ſometimes more, ſometimes fewer) impregnates one of them, which being convey'd by the *Ovi-ducts* to the bottom of the Womb, preſenty begins to ſwell bigger and bigger, and drinks in the moiſture that is plentifully ſent thither, after the ſame manner that Seeds in the Ground ſuck the fertile moiſture thereof to make them ſprout.

When the parts of the *Embryo* begin to be

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a little more perfect, and the *Chorion* is ſo very thick that the Liquor can't ſoak through it, the *Umbilical* Veſſels begin to be formed, and to extend the ſide of the *Amnios*, which they paſs through, and alſo through the *Allanteides* and *Chorion*, and are implanted in the *Placenta*, which gathering upon the *Chorion*, joyns it to the *Uterus*. And now the Arteries that before ſent out the Nouriſhment into the *Cavity* of the Womb, open by the Orifices into the *Placenta*, where they depoſite the ſaid Juice, which is drunk up by the *Umbilical Vein*, and convey'd by it, firſt to the Liver of the *Fœtus*, and then to the Heart, where its more thin and Spiritous part is turned into Blood, whilſt the groſſer part of it deſcending by the *Aorta*, enters the *Umbilical Arteries*, and is diſcharged into its Cavity, by thoſe Branches of them that run through the *Amnios*.

Aſſoon as the *Mouth*, *Stomach*, and *Gullet*, &c. are formed ſo perfectly that the *Fœtus* can ſwallow, it ſucks in ſome of the groſſer *Nutritious Juice* that is depoſited in the *Amnios*, by the *Umbilical Arteries*, which deſcending into the Stomach and inteſtines, is received by the *Lacteal Veins*, as in *Aduſt Perſons*.

The *Fœtus* being perfected at the times before ſpecified in all its parts, it lies equally ballanced in the Womb; as in the Center, all on a Head, and being ſomething long, is turned round, ſo that the Head a little inclines, and it lays his Chin on its Breaſt, its Heels and Ancles upon its

its Buttock, its Hands on its Cheeks, and its Thumbs to its Eyes; but its Legs and Thighs are carried upwards, with its Hams bending, ſo that they touch the bottom of its Belly; the former, and that Part of the Body which is over againſt us, as the Forehead, Noſe, Face, are turned towards the Mothers Back, and the Head inclining downwards towards the Cocyx or Rump-bone, that joins to the *Os Sacrum*, which Bone, together with *Os Pubis*, in the time of the Birth part, is looſned; whence it is, that Male-Children commonly come with their Faces downwards, or with their Heads turned ſomewhat *Oblique*, that their Faces may be ſeen; but the Female-Children, with their Faces upwards, tho' ſometimes it happens that Births follow not according to Natures Order, but Children comes forth with their Feet ſtradling, their Necks bowed, and their Heads lying *Oblique* with their Hands ſtretched out, which greatly endangers themſelves and the Mother, giving the Midwife great trouble to bring them into the World; but when all things proceed in Natures Order, the Child, when the time of Birth is accompliſhed, is deſirous to come forth of the Womb; and by inclining himſelf, he rowls downward; for he can no more be obſcured in thoſe hiding places, and the heat of the Heart cannot ſubſiſt without external reſpiration; wherefore being grown great, he is more and more deſirous of Nutriment and Light; when coveting the Etherial Air, he by ſtrug-

ſtrugling to obtain it, breaks the Membranes and Coverings, whereby he was reſtrained and fenced againſt attrition; and for the moſt part, with bitter pangs of the Mother iſſueth forth into the World, commonly in the ninth Month; for then the Matrix being divided, and the *Os Pubis* being looſned, the Woman ſtrives to caſt forth her Burthen, and the Child does the like to get forth, by the help of its inbred ſtrength, and ſo the Birth comes to be perfect; but if the Child be dead, the more dangerous is the Delivery; tho' Nature, as a kind Commiſerator, often helpeth the Woman's Weakneſs herein: But the Child that is quick and lively, labours no leſs than the VVoman.

Now there are Births at Seven or Eight Months, and ſome Women go to the Tenth Month. But of theſe, and the reaſon of them, I ſhall ſpeak more largely in another place.

CHAP. III.

The Reaſon why Children are like their Parents, and what the Mothers Imagination contributes thereto; and whether the Man or the Woman be the Cauſe of the Male or Female-Child, &c.

L*Actantius* is of Opinion, That when a Man's Seed falls on the left ſide of the Womb, it may produce a Male-Child; but becauſe

becauſe it is the proper place for a Female there will be ſomething in it that reſembles a Woman; that is, it will be fairer, whiter and ſmoother, not very ſubject to have Hair on the Body, or Chin; it will have long, lank Hair on the Head, the voice ſmall and ſharp, and the Courage feeble: And on the contrary, That a Female may perchance be gotten if the Seed fall on the right ſide; but then, through the abundance of Heat ſhe will be big-bon'd, full of Courage, having a Maſculine Voice, and her Chin and Boſom hairy, not being ſo clear as others of that Sex, and ſubject to Quarrel with her Husband for Superiority, *&c.*

In caſe of Similitude, nothing is more powerful than the Imagination of the Mother, for if ſhe faſten her eyes upon any Object, and Imprint it in her Mind, it oft-times ſo happens, that the Child in ſome part or other of it's Body has a repreſentation thereof. And if in the Act of Copulation, the woman earneſtly look upon the Man, and fix her Mind upon him, the Child will reſemble it's Father, Nay, thô a Woman be in unlawful Copulation, yet if ſhe fix her Mind upon her Husband, the Child will reſemble him, tho' he never got it. The ſame effect of the Imagination is the Cauſe of Warts, Stains, Moldſpots, Daſhes; thô indeed they ſometimes happen through Frights, or extravagant Longings. Many women big with Child, ſeeing a Hare croſs them, will through the ſtrength of Imagination bring forth a child with

with a Hairy Lip. Some Children are born with flat Noſes, wry Mouths, great blubber Lips, and ill-ſhap'd Bodies; and moſt aſcribe the reaſon to the Imagination of the Mother, who has caſt her Eyes and Mind upon ſome ill-ſhap'd and diſtorted Creatures: Therefore it behoves all Women with Child to avoid ſuch ſights, if poſſible; or at leaſt, not to regard 'em. But tho' the Mother's Immagination may contribute much to the Features of the Child; yet in Manners, Wit, and Propenſion of the Mind, Experience tells us, That Children are commonly of the ſame condition with their Parents, and of the ſame Tempers. But the Vigour or Debility of Perſons in the Act of Copulation, many times cauſes it to be otherwiſe: For Children got with heat and ſtrength of deſire, muſt needs partake more of the Nature, and Inclinations of their Parents, than thoſe that are begotten when their Deſires are more weak and feeble; and therefore the Children that are begotten by Men in their old Age, are generally leſs ſtrong and vigorous, than thoſe begotten by them in their Youth.

As to that ſhare which each of the Parents have in begetting the Child, we will give the Opinion of the Ancients about it.

Though it is apparent (ſay they) *that the Seed of Man is the chief Efficient and beginning of Action, Motion, and Generation, yet the Woman affords Seed, and effectually contributes in that particular to the Procreation of*

the Child, is evinced by ſtrong Reaſons. In the firſt place Seminary Veſſels had been given her in vain, and Genital Teſticles inverted, if the Woman wanted Seminal Excreſſence; for Nature doth nothing in vain: therefore it muſt be granted, they were made for the uſe of Seed and Procreation, and fixed in their proper Places, both the Teſticles and Recepticles of Seed, whoſe Nature is to operate, and afford Vertue to the Seed. And to prove this, there needs no ſtronger Argument, (ſay they) than that if a Woman do not uſe Copulation, to eject her Seed, ſhe often times falls into ſtrange Diſeaſes, as appears by young Women and Virgins. A ſecond reaſon they urge, is, That altho' the Society of a lawful Bed does not conſiſt altogether in theſe things, yet it is apparent that the Female Sex is never better pleas'd, nor appear more blithe and jocund, than when they are often ſatisfied this way, which is an enducement to believe that they have greater Pleaſure and Titilation therein, than a Man; for ſince Nature cauſes much Delight to accompany Ejection, by the breaking forth of the ſwelling Spirit, and the ſtiffneſs of the Nerves, in which caſe the Operation on the Woman's part is double, ſhe having an enjoyment both by Ejection and Reception, by which ſhe is more delighted in the Venerial Act.

Hence it is (ſay they) that the Child more frequently reſembles the Mother than the Father, becauſe the Mother contributes moſt towards

wards it: And they think it may be further inſtanced from the endeared Affection they bear them; for that, beſides thier contributing Seminal matter, they feed and nouriſh the Child with the pureſt Fountain of Blood, until its Birth; which Opinion *Galen* confirms, by allowing Children to participate moſt of the Mother, and aſcribes the difference of *Sex* to the Operation of the Menſtrual Blood; but the reaſon of the Likeneſs, he refers to the power of the *Seed*; for as Plants receive more nouriſhment from fruitful Ground, than from the Induſtry of the Husbandman, ſo the Infant receives in more abundance from the Mother, than the Father: For firſt, the *Seed* of both is cheriſh'd in the Womb, and there grows to perfection, being nouriſhed with Blood. And for this reaſon it is (ſay they) that Children for the moſt part love their Mothers beſt, becauſe they receive moſt of their ſubſtance from their Mothers; for about nine Months, and ſom times ten, ſhe nouriſheth the Child in the Womb with her pureſt Blood; then her love towards it newly born, and its likeneſs, do clearly ſhew that the Woman affordeth *Seed*, and contributes more toward the making of the Child than Man.

But in all this the Antients were very Eronious; for the Teſticles (ſo called) in Women do not afford any *Seed*, but are two Eggs, like thoſe of Fowls, and other Creatures; neither have they any ſuch Office as theſe of Men, but

are indeed Ovarium, *wherein theſe Eggs are nouriſhed by the Sanguinary Veſſels diſperſed through them, and from thence one or more (as they are fecundated by the Mans Seed) ſeparated, and are convey'd into the Womb by the* Ovi duces. *The truth of this is plain; for if you boyl them, their Liquor will have the ſame Colour, Taſte, and Conſiſtency, with the Taſte of Birds Eggs: If any object they have no Shells, that ſignifies nothing, for the Eggs of Fowls, while they are in the* Ovary, *nay, after they have fallen into the* Uterus, *have no Shell: And tho' when they are laid, they have one, yet that is no more than a Fence which nature has provided them againſt outward Injuries, while they are hatched without the Body; whereas thoſe of Women being hatched within the Body, need no other Fence than the Womb, by which they are ſufficiently enough ſecured.*

And this is enough, I hope for the clearing of this point. As to the third thing propoſed, viz. *Whence grows the kind, and whether the Man or the Woman is the Cauſe of the Male or Female Infant.*

The primary cauſe we muſt aſcribe to God, (as is moſt juſtly his due) who is the Ruler and Diſpoſer of all things, yet does He ſuffer many things to proceed according to the Rules of Nature, which are carried by their inbred motion, according to uſual and natural Courſe, without Variation. Tho' indeed by Favour

from

from on high, *Sarah* conceived *Iſaac*; *Hannah*, *Samuel*; and *Elizabeth*, *John* the *Baptiſt*: But theſe were extraordinary things, brought to paſs by a Divine Power, above the Courſe of Nature, nor have ſuch inſtances been wanting in latter Days: And therefore paſſing over ſuch Supernatural Cauſes, that have their peculiar Effects; I ſhall proceed to ſpeak of things natural. The Ancient Phyſicians and Philoſophers ſay, That ſince there are two Principles, out of which the Body of Man is made, and which render the Child like the Parents, and to be of one or the other *Sex*, *viz.* *Seed* common to both *Sexes*, and Menſtrual Blood, proper to the Woman only: The *Similitude* (ſay they) muſt needs conſiſt in the force and vertue of the Male or Female, ſo that it proves like one or other, acording to the plenty afforded by either; but that the difference of *Sex* is not referr'd to the *Seed*, but to the Menſtrual Blood, which is proper to the Woman, is apparent; for were that force altogether retained in the *Seed*, the Male *Seed* being of the hotteſt quality, Male Children would abound, and few of the Female would be propagated: Wherefore the *Sex* is attributed to the Temperament of the Active Qualities, which conſiſt in Heat and Cold, and to the Nature of the matter under them, that is, to the flowings of the Menſtrual Blood: Now the *Seed* (ſay they) affords both force to procreate, and form the Child, and matter for its Generation, and in the Men-

ſtrual Blood there is both matter and force; for as the Seed moſt helps the material Principles, ſo alſo does the Menſtrual Blood the potential Seed; which is (ſaith *Galen*) Blood well concocted by the Veſſels that contain it: So, that Blood is not only the matter of generating the Child, but alſo Seed, in poſſibility that Menſtrual Blood hath both Principals.

The Antients further ſay, That the Seed is the ſtrongeſt Efficient, the matter of it being very little in quantity, but the potential quality of it is very ſtrong: Wherefore if the Principal of Generation, according to which the Sex is made, were only (ſay they) in the Menſtrual Blood, then would the Children be all, or moſtly Females; as if the efficient force was in the Seed, they would be all Males: But that ſince both have operation, in Menſtrual Blood, Matter predominates in quantity; and in the Seed, Force and Vertue. And therefore *Galen* thinks the Child receives its Sex rather from the Mother, than from the Father, for altho' his Seed contribute ſomething to the material Principal, yet it is more weakly. But as for Likeneſs, it is referred rather to the Father than the Mother: Yet the Woman's Seed receiving ſtrength from the Menſtrual Blood, for the ſpace of Nine Months, over-powers the Man's, as to that particular; for the Menſtrual Blood flowing into the Veſſels, rather cheriſhes the one than the other; from which it is plain, the Woman affords both matter to make, and

force

force and vertue to perfect the Conception, tho' the Female's Seed be fit Nutriment for the Male's, by reaſon of the thinneſs of it, being more adapted to make up Conception thereby; for as of ſoft Wax, and moiſt Clay, the Workman can frame what he intends, ſo (ſay they) the *Man*'s Seed, mixing with the *Woman*'s, and alſo with the menſtrual Blood, helps to make the form and perfect part of *Man.*

But, with all imaginable Deference to the Wiſdom of the *Antients*, give me leave to ſay, That their Ignorance in the Anatomy of *Man*'s Body, has bewilder'd 'em in the Paths of Error, and led them into great miſtakes: For their *Hypotheſis* of the Formation of the *Embrio*, from a Commixture of Seeds, and the Nouriſhment of it from the menſtruous Blood, being wholly falſe, their Opinion in this caſe muſt needs be ſo alſo.

I ſhall therefore conclude this Chapter, and only ſay, That altho' a ſtrong Imagination of the *Mother* may ſometimes determine the Sex, yet the main Agent in this caſe, is the *Plaſtic*, or *Formative Principal*, which is the Efficient in giving Form to the Child, that gives it this, or that Sex, according to thoſe Laws and Rules that are given to it by the wiſe Creator of all things, who both maketh and faſhioneth it, and therein determines the Sex according to the Counſel of his own Will.

CHAP. IV.

A Diſcourſe of the Soul of Man, That it is not Propagated from the Parents, but is Infuſed by it's Creator; and can neither Die nor Corrupt; and at what time it is Infuſed. Of the Immortality thereof, and certainty of the Reſurrection.

MAN's *Soul* is of ſo Divine a Nature, and Excellency, that Man himſelf cannot in any wiſe comprehend it, it being the infuſed Breath of the Almighty, of an Immortal Nature; and not to be comprehended, but by him that gave it. For, *Moſes*, by Holy Inſpiration, relating the Original of Man, tells us, *That God breathed into his Noſtrils the Breath of Life, and he became a living Soul.* Now, as for all other Creatures, at his Word they were made, and had Life; but the Creature that God hath appointed to ſet over his Works, was the peculiar Workmanſhip of the Almighty, Forming him out of the Duſt of the Earth, and condeſcending to breathe into his Noſtrils the Breath of Life; which ſeems to Denote, more Care, and (if we may ſo term it) Labour uſed about Man, than about all other Creatures, he only partaking and participating with the Divine Nature, bearing the Image of God,

in Innocence and Purity, whilſt he ſtood firm; and when by his Fall that lively Image was defaced, yet ſuch was the Love of his Creator towards him, that he found out a way to Reſtore him; the only begotten Son of the Eternal Father coming into the World to deſtroy the works of the Devil; and to raiſe up Man from that low Condition to which his Sin and Fall had reduc'd him, to a State above that of the Angels.

If therefore Man would underſtand the Excellency of his Soul, let him turn his Eyes inward, and look into himſelf, and ſearch diligently his own Mind, and there he ſhall find ſo many admirable Gifts, and excellent Ornaments, that it muſt needs ſtrike him with Wonder and Amazement; as Reaſon, Underſtanding, Freedom of Will, Memory, and divers other Faculties, that plainly ſhew the Soul to be deſcended from an Heavenly Original, and that therefore it is of an infinite Duration, and not ſubject to Annihilation. Yet by reaſon of its many Offices and Operations, whilſt in the Body, it goes under ſundry Denominations. For, when it enlivens the Body, it is called the Soul; when it gives it Knowledge, the Judgment or the Mind; when it recalls things paſt, the Memory; whilſt it diſcourſeth and diſcerneth, Reaſon; whilſt it contemplates, the Spirit, whilſt it is in the Senſitive parts, the Senſes: And theſe are the principal Offices, whereby the Soul declares its Power,

and performs its Actions. For, being placed in the higheſt part of the Body, it diffuſeth its Force into every Member; not propagated from the Parents, nor mixed with groſs Matter, but the infuſed Breath of the Almighty, immediately proceeding from him; not paſſing from one to another, as was the Opinion of *Pythagoras*, who held a Tranſmigration of the Soul: But, that the Soul is given to every Infant by Infuſion, is the moſt generally received, and Orthodox Opinion; and the Learned do likewiſe agree, that this is done, when the Infant is perfected in the Womb, which happens abont the 45th day after Conception, eſpecially for Males, that are generally born at the end of Nine Months; but in Females (who are not ſo ſoon formed and perfected, thro' the defect of heat) not till the 50th day.

And altho' this day, in all caſes, cannot be perfectly ſet down, yet *Hippocrates* has given his Opinion, when the Child hath its perfect form, when it begins to move, and when born, if in due ſeaſon: For in his Book of the Nature of Infants, he affirmeth, That if it be a Male, and he be perfect on the 30th day, and move at the 60th, he will be Born at the ſeventh Month; but if he be perfectly formed on the 35th day, he will move on the 70th, and be born in the 8th Month. Again, if he be perfectly formed on the 45th day, he will move on the 90th, and be born in the Ninth Month. Now, from theſe paſſing of Days and Months,

it

it plainly appears, That the day of forming being doubled, makes up the day of moving; and that day three times reckoned, makes up the day of Birth.

As for Example, were 35 perfect, the form, if you double it, it makes 70, the day of motion; and three times 70 amounts to 210 Days, which, allowing 30 Days to a Month, makes ſeven Months; and ſo you muſt conſider the reſt. But as to a Female, the Caſe is different, for it is longer perfecting in the Womb, the Mother ever goes longer with a Boy than a Girl, ſo that the Accompt differs; for a Female formed in 30 Days, moves not till the 70th day, and is born in the 7th Month; when ſhe is formed in the 40th day, ſhe moves not till the 80th day, and is born in the 8th Month; but if ſhe be perfectly formed on the 55th day, ſhe moves on the 90th, and is born on the 9th Month; but ſhe that is formed on the 50th day, moves on the 100th day, and then will ſhe be born in the 10th Month. And I have more largely treated hereof, that the Reader may know the reaſonable Soul is not Propagated by the Parents, but is Infuſed by the Almighty, when the Child hath its perfect Form, and is exactly diſtinguiſhed in its Lineaments.

Now, as the life of every other Creature, as *Moſes* ſhews, is in the Blood, ſo the life of Man conſiſteth in the Soul; which, although ſubject to Paſſion, by reaſon of the groſs compoſure of the Body, in which it has a tempo-

rary

rary Confinement, yet it is immortal, and cannot in it ſelf corrupt or ſuffer change, it being a ſpark of the Divine Mind, and renders him Immortal; and that every Man has a peculiar Soul, plainly appears by the vaſt difference between the Wit, Judgment, Opinion, Manners, Affections, *&c.* in Men. And this *David* obſerves, when he ſays, *God hath faſhioned the Hearts and minds of all Men, and has given to every one its own Being, and a Soul of its own Nature.* Hence *Solomon* rejoyced, that God had given him a happy Soul, and a Body agreeable to it. It has been diſputed amongſt the Learned, eſpecially Philoſophers, in what part of the Body the Soul reſides: and ſome are of Opinion, that its reſidence is in the middle of the Heart, and from thence communicates it's ſelf to every part; which *Solomon* in the fourth of his *Proverbs* ſeems to aſſert, when he ſays, *Keep thy Heart with all Diligence, becauſe Life proceedeth therefrom:* But many curious Phyſicians, ſearching the works of Nature in Man's Anatomy, *&c.* do affirm, That its chief Seat is in the Brain, from whence proceeds the Senſes, Faculties and Actions, diffuſing the operation of the Soul through all parts of the Body, whereby it is enlivened with Heat and Force; but it doth communicate particular force to the Heart by Arteries, Carotides, or ſleepy Arteries, that part upon the Throat; the which, if they open to be broke, or cut, cauſe Barrenneſs, and if ſtop-

ped,

ped, an Apoplexy: for there muſt neceſſarily be ſome ways, through which, the Spirits Animal and Vital, may have intercourſe, and convey Native Heat from the Soul. For, tho' the Soul has its chief ſeat in one place, it operates in every part, exerciſing every Member, which are the Soul's Inſtruments, by which ſhe ſhews her power: But if it happen that any of the Organical parts are out of Tune, the work is confuſed, as appears in Idiots, Mad-men, *&c.* Tho' in ſome of them, the Soul by a vigorous erecting of it's Power, recovers its innate Strength, and they become right, after a long diſpondency of Mind: But in others, it is not recover'd again in this Life, For as Fire under Aſhes, or the Sun obſcur'd from our ſight by thick Clouds, afford not their full Luſtre, ſo the Soul over-whelm'd in moiſt or morbifick matter, is darkned, and Reaſon thereby overclouded; and altho' Reaſon ſhines leſs in Children, than in ſuch as are arrived to maturity, yet no Man muſt imagine that the Soul is an Infant, and grows up with the Child; ſo: then would it again decay; but it ſuits it ſelf to the weakneſs of Nature, and the imbecility of the Body, wherein it is placed, that it may better operate. And as the Body is more and more capable of receiving it's influence, ſo the Soul does more and more exert its faculties; having force and endowments at the time it enters the form of the Child in the Womb, for the ſubſtance of it can receive nothing leſs.

And

and thus much to prove that the Soul comes not from the Parents, but is infuſed by God. I ſhall next prove its Immortality, and thereby demonſtrate the certainty of its Reſurrection

That the Soul of Man is a Divine Ray, infuſed by the Sovereign Creator, I have already prov'd, and now come to ſhew, That whatever immediately proceeds from him, and participates of his Nature, muſt be as immortal as its Original; for altho' all other Creatures are endewed with Life and Motion, yet want they a reaſonable Soul; and from thence 'tis concluded, That their Life is in their Blood, and that being Corruptible, they Periſh, and are no more. But Man being indewed with a reaſonable Soul, and ſtamped with the Divine Image, is of a different nature; and tho' his Body be Corruptible, yet his Soul, being of an immortal Nature, cannot Periſh, but muſt, at the diſſolution of its Body, return to God that gave it, either to receive Reward or Puniſhment: Now, that the Body can Sin of it ſelf, it is impoſſible, becauſe wanting the Soul (which is the Principal of Life) it cannot act nor proceed to any thing, either Good or Evil; for could it do ſo, it might Sin, even in the Grave: but 'tis plain, that after Death there is a ceſſation, *For as Death leaves us, ſo Judgment finds us.*

Now, reaſon having evidently demonſtrated the Souls, Immortality, the Holy Scriptures do abundantly give Teſtimony to the

Truth

Truth of the Reſurrection; as the Reader may ſee by peruſing the 14th and 19th Chapters of *Job*, in the Old Teſtament, and the 5th of St. *John*'s Goſpel, in the New. I ſhall therefore leave the further diſcuſſing of this matter to Divines (whoſe proper Province it is) and return again to treat of the Works of Nature.

CHAP. V.

Of Monſters, and monſtrous Births, and the reaſon thereof, according to the Opinions of the Antients; alſo whether Monſters are endewed with reaſonable Souls, and whether Devils can Engender, is briefly here diſcuſſed.

BY the Antients, Monſters are aſcribed to depraved Conceptions, and are defined to be Excurſions of Nature, which are vitious one of theſe four ways, either in Figure, Situation, Magnitude, or Number.

In Figure, when a Man bears the Character of a Beaſt, as did the Monſter in *Saxonia*, which was born about the time of *Luther*'s Preaching.

In

In Magnitude, when one part doth not equalize with another, as when one part is too big, or too little for the other parts of the Body; and this is ſo common amongſt us, that I need not produce a Teſtimony for it.

In Situation as if the Ears were on the Face and the Eyes on the Breſt or Legs; of this kind

kind was the Monſter born at *Ravenna* in *Italy*, in the Year 1512.

In

In Number, when a Man hath two Heads, or four Hands: Of this kind was the Monſter born at *Zarzara*, in the Year 1540.

I proceed to the Cauſe of their Generation, which is either Divine or Natural. The Divine cauſe proceeds from the permiſſive will of God, ſuffering Parents to bring forth ſuch abomi-

abominations, for their filthy and corrupt Affections, which are let looſe unto Wickedneſs, like brute Beaſts, that have no Underſtanding. Wherefore, it was Enacted amongſt the Antient *Romans*, That thoſe which were any ways deformed, ſhould not be admitted into Religious Houſes. And St. *Hierom*, in his time, was Grieved to ſee the Deformed and Lame offer'd up to God in Religious Houſes. And *Kekerman*, by way of inference, Excludeth all that are mis-ſhapen, from the Presbyterial Function in the Church: And that which is of more force than all, God himſelf Commanded *Moſes* not to receive ſuch to offer Sacrifice amongſt his People; and he renders the Reaſon, *Lev.* 21. 18. *Leſt he Pollute my Sanctuaries:* Becauſe the outward Deformity of the Body, is often a ſign of the pollution of the Heart, as a Curſe laid upon the Child for the Parents Incontinency. Yet there are many born depraved, which ought not to be aſcribed unto the infirmity of the Parents. Let us therefore ſearch out the Natural Cauſe of their Generation; which, according to the Antients, (who have dived into the Secrets of Nature) is either in the Matter, or in the Agent, in the Seed, or in the Womb.

The matter may be in fault two ways, by Defect, or by Exceſs. By Defect, when as the Child hath but one Arm. As in the following Figure.

By

By Exceſs when it hath three Hands or two Heads. *Some* Monſters alſo are begotten by Womens unnatural lying with Beaſts, as in the Year 1393, there was a Monſter begotten by a Woman's Generating with a

Dog :

Dog: Which Monſter from the Navel upwards had the perfect Reſemblance of its Mother, but from the Navel downwards it Reſembled a Dog. As you may here ſee.

The

The Agent, or Womb, may be in fault three ways. Firſt, In the Formative Faculty, which may be too ſtrong, or too weak, by which is procured a depraved Figure. Secondly, In the Inſtrument or place of Conception, the evil conformation or evil diſpoſition whereof, will cauſe a monſtrous Birth. Thirdly, In the Imaginative power at the time of Conception, which is of ſuch force, that it ſtamps the Character of the time imagined upon the Child: So that the Children of an Adultreſs may be like unto her own Husband, tho' begotten by another Man; which is cauſed through the force of the Imagination which the Woman hath of her own Husband in the Act of Coition. And I have heard of a Woman, who at the time of Conception, beholding the Picture of a Black-moor, conceived and brought forth an *Æthiopian*. I will not trouble you with any more humane Teſtimonies, but I will conclude with a ſtronger Warrant. We read in *Gen.* 30. 31. how *Jacob* having agreed with *Laban*, to have all the ſpotted Sheep for keeping of his Flocks, To augment his Wages, took Haſle-rods, and pilled white Strakes in them, and laid them before the Sheep when they came to Drink, and they coupling there together, whilſt they beheld the rods, *Conceiv'd* and brought forth *Spotted-young*.

The Imagination alſo works on the Child after Conception: For which we have a pregnant Example of a worthy Gentlewoman in *Suffolk*,

The Effigies of a Maid all Hairy, and an Infant that was Born Black, by the Imagination of their Parents. *&c.*

Suffolk, *who being with Child, and paſſing by her Butcher killing of Meat, a drop of Blood ſprung on her Face, whereupon ſhe ſaid, That her Child would have ſome* Blemiſh *on the Face, and at the Birth it was found marked with a red Spot.*

And certain it is, That oftentimes monſtrous Births happens by means of undue Copulation: For ſome Men and Women there are, That having been long abſent from each other, and having an eager deſire to injoy one another, conſider not (as they ought to do) what their Circumſtances are; and if it happen that they come together at the time when the Woman's Menſtrues *are flowing, will notwithſtanding proceed to the Act of Copulation, which is both Unclean and Unnatural; and the iſſue of ſuch Copulation does oftentimes prove Monſtrous, as a juſt Puniſhment for their lying together, when Nature bids they ſhould forbear: And therefore, tho' the Men ſhould be never ſo eager for it, yet Women knowing their own Condition, ſhould at ſuch times refuſe their Company. And tho' ſuch Copulations do not always produce monſtrous Births, yet the Children then gotten are generally Heavy, Dull and Sluggiſh, and defective in their Underſtandings, wanting the Vivacity and Livelineſs which Children gotten in proper Seaſons are bleſſed withal.*

It Remains that I now make ſome Enquiry whether thoſe that are born Monſters have rea-

reaſonable Souls; and are capable of a Reſurrection: And here both Divines and Phyſitians are generally of Opinion, That thoſe who according to the Order of *Generation*, deduced from our firſt Parents, and proceeded by natural means from either Sex, thô their outward Shape may be deformed and monſtrous, have notwithſtanding a reaſonable Soul, and conſequently their Bodies are capable of a Reſurrection, as other Mens and Womens are: But thoſe Monſters that are not begotten by men, but are the product of a woman's Unnatural Luſt, in copulating with other Creatures; ſhall Periſh as the brute Beaſts, by whom they were begotten, not having a reaſonable Soul, or any breath of the Almighty infuſed into it.

And ſuch can never be capable of a Reſurrection: And the ſame is alſo true of Imperfect and Abortive Births.

Some are of Opinion, that Monſters may be ingendred by ſome Infernal Spirit. Of this mind was *Egidius Facius*, ſpeaking of a deformed Monſter born at *Cracovia*. And *Heronimus Cardanus* writeth of a maid which was got with Child by a Devil, ſhe thinking it had been a fair young man. The like alſo is recorded by *Vincentius*, of the Prophet *Merlin*, that he was begotten by an Evil Spirit.

But what a Repugnancy would it be both to Religion and Nature, if the Devils could beget men, when we are taught to believe, That not any was ever begotten without humane

Seed, except the Son of God. The Devil then being a Spirit, having no corporeal Subſtance, has therefore no Seed of Generation: To ſay, that he can uſe the act of Generation effectually, is to affirm that he can make Something of Nothing: and conſequently to affirm the Devil to be God, for Creation ſolely belongs to God alone.

Again, If the Devil could aſſume to himſelf a dead Body, and enliven the Faculties of it, and make it able to Generate, as ſome affirm he can, yet this body muſt bear the Image of the Devil; and it borders upon Blaſphemy to think that God ſhould ſo far give leave to the Devil, as out of God's Image to raiſe up his own Diabolick Off-ſpring. In the School of Nature we are taught the contrary, viz. *That Like* begets like; therefore of a Devil cannot man be born. Yet it is not denied, but that Devils, transforming themſelves into humane ſhapes, may abuſe both men and women, and with wicked People uſe carnal Copulation: But that any ſuch Unnatural conjunction, can bring forth a humane creature, is contrary both to Nature and Religion.

CHAP.

CHAP. VI.

A Diſcourſe of the happy State of Matrimony, as 'tis appointed by God; and the true Felicity that redounds thereby to either Sex; and to what End it was Ordained.

WIthout doubt, the uniting of Hearts in holy Wedlock, is of all Conditions the happieſt, for then a Man has a ſecond ſelf, to whom he can unravel his Thoughts, as well as a ſweet Companion in his Labour; he has one in whoſe Breſt, as in a ſafe Cabinet, he may repoſe his inmoſt Secrets, eſpecially where Reciprocal Love, and inviolate Faith is centered; for there no cares, fears, jealouſies, miſtruſt or hatred, can ever interpoſe; for what Man ever hated his own Fleſh? And indeed a Wife is no leſs, if rightly conſidered; for as our grand Father *Adam* well obſerved, ſhe is, or ought to be eſteemed of every honeſt Man, *Bone of his Bone, and Fleſh of his Fleſh*, &c. Nor was it the leaſt care of the Almighty, to ordain ſo near a Union, and that for two cauſes, the firſt for increaſe of Poſterity, the ſecond to bridle and bound Man's wandering Deſires and Affections; nay, that they might be yet happier, when God had joined them together he bleſſed them, as 'tis in the 2d of *Geneſis*

Columela, contemplating on this happy State, tells us out of the *Oeconomy* of *Xenophon*, That the Marriage Bed is not only the moſt pleaſant but profitable courſe of Life that may be enter'd on, for the preſervation and increaſe of Poſterity: Wherefore, ſince Marriage is the moſt ſafe, ſure, and delightful ſtation of Mankind, who is exceeding prone, by the Dictates of Nature, to propagate his Like, he does in no wiſe provide amiſs for his own Tranquility, who enters into it, eſpecially when he comes to maturity of Years; for there are many abuſes in Marriage, contrary to what is ordained; the which, in the enſuing Chapter, I ſhall expoſe to view; but to proceed.

Seeing our bleſſed Saviour and his holy Apoſtles, deteſted unlawful Luſts, and pronounced thoſe to be excluded the Kingdom of Heaven, that polluted themſelves with Adultery and Whoring, I cannot conceive what face Perſons can have to colour their impieties, who hating Matrimony, make it their ſtudy how they may live licentiouſly; but in ſo doing, they rather ſeek to themſelves torment, anxiety and diſquietude, than certain pleaſure, beſides the hazard of their immortal Souls; for certain it is, that mercenary Love, or as the wiſe Man calls them, *Harlot's Smiles*, cannot be true and ſincere, and therefore not pleaſant, but rather a Net laid, to betray ſuch as truſt them, into all Miſchief, as *Solomon* obſerves, by the Young Man, void of Underſtanding, who turned

ed aſide to the Harlot's Houſe, *As a Bird to the ſnare of a Fowler, or as an Oxe to the ſlaughter, till a Dart be ſtruck thro the Liver.* Nor in this caſe can they have Children, thoſe indearing Pledges of Conjugal Affection: or if they haue, they will rather redound to their ſhame than comfort, bearing the odious Brand of Baſtards; Harlots likewiſe are like Swalows ſinging in the Summer-ſeaſon of Proſperity, but the black ſtormy winter of Adverſity, coming, they take wing, and fly into other Regions; that is, ſeek themſelves other Lovers; but a vertuous chaſte VVife, fixing her intire Love upon her Husband, and ſubmitting to him as her head, and him, by whoſe direction ſhe ought to ſteer in all lawful Courſes, will, like a faithful Companion, ſhare patiently with him in Adverſities, run with Cheerfulneſs thro all difficulties and dangers, though ne'r ſo hazardous to preſerve or aſſiſt him in Poverty, Sickneſs, or whatever other misfortune may befall him, acting according to her Duty in all things. But a proud imperious Harlot, will do no more than ſhe liſt, even in the Sun-ſhine of Proſperity: And is like a *Horſe-Leach*, ever craving, and never ſatisfied, ſtill ſeeming diſpleaſed, if all her extravagant Cravings be not anſwer'd; not regarding the ruine and miſery ſhe brings upon him by that means; thô ſhe ſeems to dote upon him, uſing to confirm her hypocriſie, with *Crocadile's* Tears, Vows and Swoonings, when her Cully is to depart for a while, or ſeems but

to deny her immoderate Deſires; yet this laſts no longer than ſhe can gratifie her Appetite, and prey upon his Fortunes. Remarkable is the Story that *Conradus Geſſner* tells us: *Of a young Man travelling from* Athens *to* Thebes, *who met by the way a beautiful Lady, as to his appearance ſhe ſeemed, adorned with all perfections of Beauty, glittering with Gold and precious Stones, this ſeeming fair One ſaluted him, and invited him to her houſe not far off, pretending to be exceedingly inamour'd of him; and declared ſhe had a long time waited for an Opportunity to find him alone, that ſo ſhe might reveal her Paſſion to him.* The young Spark went with her, and when he came to her houſe, he found it, to appearance, built very ſtately, and very well furniſhed, which ſo far wrought upon his covetous Inclination, that he reſolved to put off his intended Journey, and yield to her Inticements: but whilſt ſhe was leading him to ſee the pleaſant places adjoyning to the Houſe, came by a holy Pilgrim; who ſeeing in what danger the Youth was, reſolved to ſet him in his right Senſes, and ſhew him what he imagined real, was quite otherwiſe; ſo that, by powerful Prayer, the miſt was taken from before the Youth's Eyes, who then beheld his Lady Ugly, deformed, and Monſtrous, and that what-ever had appeared glorious and beautiful, was only traſh. Then he made her confeſs what ſhe was, and her deſign upon the young Man, which ſhe did, ſaying, *She was a*

Lamiæ,

Lamiæ, *or* Fairy, *and that ſhe had thus inchanted him, on purpoſe, to get him into her Power, that ſhe might devour him.* This paſſage (whether true, or not) may be fitly alluded to Harlots, who draw thoſe that follow their miſguiding Lights, into places of danger, till they have caus'd them to ſhipwrack their Fortunes, and then leave them to ſtruggle with thoſe ſtorms of Adverſity that they have rais'd. Now, on the contrary, a loving, chaſte, and even tempered Wife, ſeeks what ſhe may, to prevent ſuch danger, and in every condition ſtrives to make him eaſie. And in a Word, as there is no content in the imbraces of a Harlot, ſo there is no joy greater, than in the reciprocal Affection, and indearing Embraces of a loving, obedient, and chaſte Wife; nor is that the principal end for which *Matrimony* was Ordain'd, but further, that man might follow the great Law of his *Creation*, by the increaſe of his Kind, and repleniſhing the Earth. For this was an Injunction laid upon him in Paradice before his Fall. To conclude, a virtuous Wife is a Crown and Ornament to her Husband, and her price is above Rubies; but the ways of an Harlot are Deceitful.

CHAP. VII.

Of Errors in Marriage, what they are, and the Prejudice of them.

BY Errors in Marriage, I mean the Unfitneſs of the Perſons Marrying, to enter into that ſtate; and that both with reſpect to their Years, and the Conſtitution of their Bodies; and therefore thoſe that deſign to enter into that Condition, ought to obſerve their *Ability*, and not run themſelves upon Inconveniencies; for thoſe who marry too young, may rightly be termed to marry unſeaſonably; not conſidering their Inability, nor examining the force of *Nature*: For divers there are, before they are ripe for the Conſummation of ſo weighty a matter, who either raſhly of their own accords, or by the Inſtigation of Procurers and Marriage-brokers, or elſe forced thereto by their Parents, who covet a large Dowry, take upon them this Yoke, to their great Prejudice; by which means, ſome before the expiration of a Year, have been thereby ſo enfeebled, that all their vital moiſture was exhauſted, and who have not been reſtored again without great trouble, and the uſe of Medicines. Wherefore my Advice is, that it is no ways convenient to ſuffer Children, or ſuch as are not of Age, to marry

marry or get Children: But whoſoever propoſes to marry, muſt chiefly obſerve this, that he chooſe one for his Wife that is of an honeſt Stock, and deſcended from temperate Parents, though her Dowry be not ſo large as he might expect; that he obſerve her Converſation, and find that ſhe is chaſte, well-bred, and of good manners. For if a Woman hath good Conditions ſhe hath Portion enough. That of *Alcamena* in *Plautus* is much to the purpoſe, where a young Woman is brought in, ſaying, *I take not that to be my Dowry, which is call'd ſo; but Chaſtity, Modeſty, and a ſettled Deſire to fear GOD, to love my Parents, and agree with my Kindred; to obey my Husband, be bountiful, and to do good to ſuch as are Vertuous and Honeſt:* And I think ſhe was in the right on't; for ſuch a Wife is more precious than Rubies.

'Tis certainly the Duty of Parents to be careful in bringing up their Children in the ways of Vertue; and to have regard to their Honour and Reputation, and eſpecially of Virgins, when grown up to be Marriagable: For, as has been before noted, if through the too much ſeverity of Parents, they be croſſed in their Love, many of them throw themſelves into the unchaſt arms of the next alluring Tempter that comes in their way; being through the ſoftneſs and flexibility of their Natures, and the ſtrong Deſires they have to purſue what Nature powerfully incites them to, eaſily induced to believe Men's feigned vows of promis'd mar-

riage; to cover their ſhame; and then too late their Parents repent of that ſeverity which has brought an indelible ſtain upon their Families.

Another Error in Marriage is the Inequality of years in the Parties Married; ſuch as for a young Man, who to advance his Fortune, Marries a Woman old enough to be his Grandmother, between whom, for the moſt part, Strifes, Jealouſies, and Diſcontents, are all the Bleſſings which crown the Genial Bed, it being impoſſible for ſuch to have any Children. The like may be ſaid, though with a little more excuſe, when an old doting Fellow Marries a young Virgin, in the prime of her Youth and vigour, who whilſt he vainly ſtrives to pleaſe her, is thereby wedded to his Grave. For as in green Youth 'tis unfit and unſeaſonable to think of Marriage, ſo to Marry in old Age is altogether the ſame: For they that enter upon it too ſoon, are ſoon exhauſted, and fall into Conſumptions, and divers other Diſeaſes; and thoſe that Procraſtinate, and Marry unſeemly, fall into the like ill conveniencies on the other ſide, having only this Honour, of old Men they become young Cuckolds; eſpecially if their Wives have not been trained up in the Paths of Vertue, and lye too much open to the Importunity and temptation of lewd and debauched Men. And thus much for the Errors of raſh, inconſiderate, and unſeaſonable Marriages.

CHAP.

CHAP. VIII.

The Opinions of the Learned concerning Children conceived and born within Seven Months, with Arguments upon the Subject, to prevent Suſpitions of Incontinency, and the bitter conteſts that may ariſe between Man and Wife, on that Account. To which is added Rules for knowing the Diſpoſition of Man's Body by the Genital Parts.

MAny bitter Quarrels happen between Men and their Wives, upon the Man's ſuſpition that his Wife comes too ſoon; and by Conſequence that he could not be the Father, whereas it was only want of Underſtanding the ſecrets of Nature that brought the Man unto that Error; and which had he known, might have cur'd him of his Jealouſie and ſuſpition. To remove which, I ſhall endeavour to prove, that 'tis poſſible, & has been frequently known, that Children have been born at ſeven Months. The Caſes of this nature that have happened, have made work for the Lawyers; and they have left it to the Phyſicians to Judge, by viewing the Child, whether it be a Child of 7, 8, 9, or 10, Months. *Paul* the Counſellour has this Paſſage in his nineteenth Book of Pleadings, *viz.* It is now a received truth, that a perfect Child

Child may be born at the ſeventh Month, by the Authority of the learned *Hipocrates*. And therefore we muſt believe, that a Child born at the end of the ſeventh Month, in lawful Matrimony, may be lawfully begotten. *Galen*, in *Chap.* 6. of his third Book, is of Opinion, that there is no certain time ſet for bearing of Children; and that from the Authority of *Pliny*, who makes mention of a Woman that went thirteen Months with Child: But as to what concerns the 7th Month, a Learned Author ſaith, I know ſeveral Married People in *Holland* that had Twins, born in the 7th Month, who lived to old Age, having luſty Bodies, and lively Minds; wherefore their Opinion is fooliſh, and of no moment, who aſſert That at ſeven Months a Child cannot be perfect and long lived, and that he cannot in all parts be perfect till the 9th Month; and thereupon this Author proceeds to tell a paſſage from his own knowledge, as follows: Of late, *ſaith he*, there happened a great diſturbance amongſt us, which ended not without Blood-ſhed: and was occaſioned by a Virgin, whoſe Chaſtity had been violated, deſcending of a Noble Family, of unſpotted Fame: Now ſeveral their were who charged the Fact upon a Judge who was Preſident of a City in *Flanders*, who ſtrongly denyed the Fact, ſaying, that he was ready to ſwear that he never had Carnal Copulation with her, and that he would not father a Child that was none of his; and further alledged

that

that he verily believed that it was a Child born in ſeven Months, himſelf being many Miles diſtance from the Mother of it when it was Conceived; whereupon the Judges before whom the hearing was, decreed, That the Child ſhould be viewed by able Phyſicians, and Experienced Women, and that they ſhould make their report; who having made diligent enquiry, all of them with one accord, concluded the Child (witho t reſpecting who was the Father) was a Child Born within the ſpace of ſeven Months, that it was carried in the Mother's Womb but 27 weeks, and odd Days, but if ſhe would have gone full 9 Months, the Child's Parts and Limbs would have been more firm and ſtrong, and the Structure of the Body more compact, for the Skin was very looſe, and the Breaſt-bone that defends the Heart, and the Griſtle that lies over the Stomach, were higher than naturally they ſhould be, not plain but crooked, and ſharp ridged, or pointed, like thoſe of young Chickens hatch'd at the beginning of the Spring. And being a Female Infant, it wanted its Nails upon her Fingers, and the outmoſt Joynts of her Fingers, upon which from the Muſculous or Cartilaginous matter of the Skin, Nails that are very ſmooth do come, and by degrees harden, ſhe had inſtead of Nails a thin Skin or Film: as for her Toes, there was no appearance of Nails about them, for they wanted the heat that was communicated to the Fingers from the nearneſs of the Heart. Theſe things being conſidered

ſidered, and above all, one Gentlewoman of Quality that aſſiſted, affirming that ſhe had been the Mother of 19 Children, and that divers of them had been born and liv'd at 7 Months, they without favour to any party, made their report that the Infant *was a Child of 7 Months, tho' born within the ſeventh Month, for in ſuch caſes the revolution of the Moon ought to be obſerved, which perfects it ſelf in 4 bare Weeks, or ſomewhat leſs than 28 Days, in which ſpace of her revolution, the Blood being agitated by the force of the Moon, the Courſes of the Women flow from them, which being ſpent, and the Matrix cleanſed from the menſtrual Blood which happens on the 5th Day, then if on the 7th Day a Man lye with his Wife, the Copulation is the moſt natural, and then is the Conception beſt, and a Child then begotten may be born in the 7th Month, and prove very healthful: So that upon this report, the ſuppoſed Father was pronounced Innocent, upon Proof that he was 100 miles diſtance all that Month in which the Child was begot: And as for the Mother, ſhe ſtrongly denied that ſhe knew the Father, being forced in the dark, and ſo thro' fear and ſurprize was left in Ignorance.*

As for Coition, it ought not to be had unleſs the Parties be in Health, leſt it turn to the diſadvantage of the Children ſo begotten, creating in them, through the abundant ill Humours, diver languiſhing Diſeaſes; wherefore Health is no where better to be diſcerned than by the Geni-

Genitals of the Man, for which reaſon Mid-wives, and other skilful Women, were formerly wont to ſee the Teſticles of Children, thereby to Conjecture at their temperature and ſtate of Body, and Young-Men may know thereby the ſigns or ſymptoms of Life and Death: For if the Caſes of the Teſticles be looſe and feeble, and the Cods fall down, it denotes that the vital Spirits, which are the props of Life, are fallen: But if the ſecret Part be wrinkled and raiſed up, it is a Sign all is well: But that the Event may exactly anſwer the Prediction, it is neceſſary to conſider what part of the Body the Diſeaſe poſſeſſeth: For if it chance to be the upper part that is afflicted, as the Head or Stomach, then will it not ſo well appear by the Members, which are unconcerned with ſuch Grievances; but the lower part of the Body exactly ſympathizing with them, their Livelineſs on the conttary, makes it apparent; for Nature's force, and the Spirits that have their intercourſe, firſt manifeſt themſelves therein, which occaſions Midwives to feel the Genitals of Children, to know in what part the grief is reſident, and whether Life or Death be portended thereby, the Symptom being ſtrongly communicated by the Veſſels that have their intercourſe with the principal ſeats of Life.

CHAP.

CHAP. IX.

Of the Green-ſickneſs in Virgins, with its Cauſes, Prognoſticks, and Cure: Together with the chiefeſt occaſion of Barrenneſs in Women, and by what means to remove the Cauſe, and render them Fruitful.

THe Green-ſickneſs is ſo common a Diſtemper in Virgins, eſpecially ſuch as are of a Flegmatick Complexion, that 'tis eaſily diſcern'd, ſhewing it ſelf by diſcolouring the Face, making it look green, pale, and of a dusky yellow, which proceeds from raw undigeſted Humours; nor only doth it appear to the Eye, but ſenſibly afflicts ſuch as it poſſeſſes, with difficulty of Breathing, pains in the Head, Palpitation of the Heart, unuſual beatings and ſmall throbings of the Arteries in the Temples, Neck and Back, many times caſting them into Fevers, if the Humour be very vitious, alſo loathing of Meat, and the diſtention of the Hypocondriack part, by reaſon of the Inordinate Efflux of menſtruous Blood to the greater Veſſels, and of the abundance of Humours; the whole Body is often troubled with Swelling, or if not, at leaſt the Thighs, Legs, and Anckles, all above the Heels: And alſo there is a Wearineſs of the whole Body, without any reaſon for it.

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The Galenical Phyſitians affirm, that this diſtemper proceeds chiefly from the Obſtruction of thoſe Veſſels that are about the Womb, occaſion'd by the abundance of groſs, viſcous and crude Humours, ariſing from ſeveral inward cauſes; but there are alſo outward cauſes which have a ſhare in the Production of it, as taking cold on the Feet, drinking of Water, intemperance in Diet, and alſo the eating of things contrary to Nature, *viz.* raw, or burnt Fleſh, Aſhes, Coals, old Shoes, Chalk, Wax, Nut-ſhels, Mortar, Lime, Oat meal, Tobacco-pipes, *&c.* which occaſion not only a ſuppreſſion of the *Menſes*, but likewiſe Obſtructions thrô the whole Body. Therefore the firſt thing neceſſary to eradicate the Cauſe, is matrimonial Conjunction, and ſuch Copulation that may prove to the ſatisfaction of her that is afflicted; for by that means, the Menſes will begin to flow, according to their natural and due courſe, and the Humours being diſperſed, will ſoon waſte themſelves, and then no more matter being adminiſtred to increaſe 'em, they will vaniſh, and a good Temperament of Body will return: But in caſe this beſt Remedy cannot had ſo ſoon as neceſſity requires, then let her be let blood in the Ankle, and if ſhe be about 16, you may likewiſe do it in the Arm, but let her bleed but ſparingly, eſpecially if the Blood be good. If the Diſeaſe be of any continuance, then is it to be eradicated by Purging, preparation of the humor being firſt conſider'd, which may be done by

by the Virgins drinking Decoction of *Guaiacum*, with *Dittany of Creet*, but the beſt *purge* in this caſe ought to be made of *Aloes*, *Agaric*, *Senna*, *Rhubarb*; and for ſtrengthening the Bowels, and opening Obſtructions, *Chalibiat*, medicines are chiefly to be uſed. The Dyet muſt be moderate, and ſharp things be by all means avoided. And for the freeing of the *humour*, take prepared Steel, *Bezoar Stone*, the *Root* of *Scorzonera*, Oyl of Chryſtal in ſmall Wine, and let the Dyet be moderate, but in no wiſe let Vinegar be uſed therewith, nor upon any other Occaſion. And in ſo Obſerving, the Humours will be dilated and diſſipated, by which means the *Complexion* will return, and the Body be lively and full of Vigour.

And now, ſince Barrenneſs daily occaſions Diſcontent, and that Diſcontent creates Difference between *Man* and VVife, or by immoderate Grief frequently caſts the VVoman into one or other violent Diſtemper; I ſhall in the next place treat thereof.

Of Barrenneſs.

In times paſt, before *Women* came to the marriage-Bed, they were firſt ſearched by the midwife; and thoſe only which ſhe allowed of as Fruitful, were admitted. I hope therefore it will not be thought a needleſs labour to ſhew how they may prove themſelves, and turn the ſtony ground into a fruitful ſoil.

Barrenneſs is a deprivation of life and pow-

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er which ought to be in the ſeed, to procreate and propagate; for which end both man and woman were made.

Cauſes of Barrenneſs.

It is cauſed by overmuch heat or cold; that drying up the ſeed, and making it corrupt, this extinguiſhing the life of the ſeed, making it watriſh and unfit for Generation. It may be cauſed alſo by the not flowing, or over-flowing of the Courſes, by Swellings, Ulcers, and Inflammations of the Womb, by an excreſcence of fleſh growing about the mouth of the Matrix, by the mouth of the Womb being turned unto the back, or ſide: by the groſſneſs and fatneſs of the body, whereby the mouth of the matrix, it cloſed up, by being preſt with the *Omentum*, or Caul, and the matter of the ſeed is converted into fatneſs. Or if ſhe be of a lean and exhauſt body, to the World ſhe proves barren, becauſe tho ſhe doth conceive, yet the fruit of the womb will wither before it comes to perfection, for want of nouriſhment *Aetius* and *Sylvius*, aſcribe one cauſe of bareneſs to compel'd copulation, as when parents inforce their daughters to have husbands contrary to their liking, therein marrying their Bodies, but not their Hearts, and where there is a want of Love, there for the moſt part is no Conception; as appears in VVomen which are deflowred againſt their wills. Another main cauſe of Barrenneſs, is attributed to the want of a convenient moderating

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Quality, which the VVoman ought to have with the Man, as if he be hot, ſhe muſt be cold: If he be dry, ſhe muſt be moiſt: But if they be both dry, or both moiſt of Conſtitution, they cannot Propagate, and yet, ſimply conſidered, of themſelves, they are not Barren; for he or ſhe which was before as the Barren Fig-tree, being now joined with an apt Conſtitution, becomes as the fruitful Vine. And that Man and VVoman being every way of a like Conſtitution, cannot Procreate, I will bring nature it ſelf for a Teſtimony, who hath made Man of a hotter Conſtitution than VVoman, that the Quality of the one may moderate the Quality of the other.

Signs of Barreneſs.

If Barrenneſs does proceed from over much heat, ſhe is of a dry body, ſubject to anger, ſhe hath black hair, quick Pulſe; her Purgations flow but little, and that with Pain; ſhe Loves to play in the Courts of *Venus*. But if it comes by cold, then are the ſigns contrary to thoſe even now recited. If through an evil Quality in the VVomb, make a Suffumigation of red *Storax*, *Myrrh*, *Caſſia wood*, *Nutmeg*, *Cinnamon* & let her receive the fume of it into the womb, covering her very cloſe, & if the odour ſo received, paſſeth through the Body, up into the mouth and noſtrils; of her ſelf ſhe is Fruitful: But if ſhe feels not the Fume in her Mouth and Noſe, it argues Barrenneſs one of theſe ways; that the Spirit of the Seed is either thrô cold

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extinguiſht, or through heat diſſipated. If any Woman be ſuſpected to be unfruitful, caſt natural *Brimſtone*, ſuch as is digg'd out of the Mine, into her Urin, and if Worms breed therein, of her ſelf ſhe is not barren.

Prognoſticks.

Barrenneſs maketh Women look young, becauſe they are free from thoſe pains and ſorrows, which other women are accuſtomed to bring forth withall. Yet they have not that full perfection of Health which fruitful women do injoy, becauſe they are not rightly purged of the menſtruous Blood, and ſuperfluous ſeed, the principal of which two, are the principal cauſe of moſt Uterine Diſeaſes.

Cure.

Firſt, the Cauſe muſt be removed, and then the Womb ſtrengthened, and the ſpirits of the Seed enlivened.

If the Womb be over-hot, *Take Syrup of Succory with Rhubarb, Syrup of Violets, Endive, Roſes, Caſſia, Purſlain. Take of Endive, water Lillies, Borage-flowers*, of each a handful, *Rhubarb, Myrobolans*, of each 3 drams; *with water make a Decoction, add to the ſtraining of the Syrup, laxative of Violets*, 1 *ounce, Syrup of Caſſia half an Ounce, Manna*, 3 *drams, make a potion. Take of the Syrup of Mugwort one ounce, Syrup of Maiden-hair* 2 *Ounces, water of Succory, Borage, Fennel, of each* 3 *Ounces: Pulv. Elect. Triaſand. one dram, make a Julep. Take Pru. Solut. Elect. Roſ. Meſuæ of each* 3 *drams,*

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Rhubarb one Scruple, and make a Bolus. Apply to the Reins and Privities, fomentations of the juice of *Lettice*, *Violets*, Roſes, Mallows, Vine-leaves, and Night-ſhade. Anoint the ſecret parts with the cooling unguent of *Galen*.

If the power of the ſeed be extinguiſht by cold. Take every Morning two ſpoonfuls of Cinnamon water, with one Scruple of Mithridate. Take Syrup of Calamint, Mugwort, Bettony, of each one ounce; water of Penny-royal, Feverfew, Hyſop, Sage, of each two ounces; make a Julep. Take Oyl of Anniſeed, one ſcruple and half, Diacymini, Diacalinthe, Diamoſci, Diagalangæ, of each one dram; Sugar four ounces, with water of Cinnamon make Lozenges; take of them a dram and half, twice a Day, two hours before Meals. Faſten cupping glaſſes, to the hips and belly. Take of Stirax, Calamint, one ounce, Maſtick, Cloves, Cinamon, Nutmeg, Lign. Aloes, Frankincenſe, of each half an ounce; Muſk 10 grains, Ambergreeſe, half a Scruple, with Roſe-water make a Confection: Divide it into four equal parts. Of one part make a Pomum Odoratum to ſmell on, if ſhe be not hyſterical. Of the ſecond, make a maſs of Pills, and let her take three every night. Of the third make a Peſſary, dip it in Oyl of *Spikenard*, and put it up. Of the fourth, make a ſuffumigation for the Womb.

If the Faculties of the Womb be weakened, and the life of the Seed ſuffocated by over-

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much humidity, flowing to thoſe parts; Take of Betony, Marjorum, Mugwort, Penny-royal, Balm, of each one handful; Roots of *Aſrum*, Fenel, Ellecampane, of each two drams; Anniſeed, Cummin, of each one dram; with Sugar and Water a ſufficient quantity; of which make a Syrup, and take three ounces every other morning.

Purge with theſe Pills following: Take of Digridion, two grains; Speciorum de *Caſtorei*, one ſcruple; Pill. Fœtid. 2 ſcruples, with ſyrup of Mugwort make 6 Pills; Take ſpec. Diagemmæ, Diamoſci, Diambræ, of each one dram; Cinamon, one dram and half; Mace, Cloves, Nutmeg, of each half a dram; ſugar ſix ounces; with Water of Feverfew make Lozenges, to be taken every morning. Take of the Decoction of Sarſaparilla, and Virga Aurea, not forgetting ſage, which *Agrippa*, wondering at the operation of, hath honour'd with the name of *Sacra Herba*, a holy Herb. And it is recorded by *Dodonæus* in his Hiſtory of Plants, *lib.* 2 *Cap.* 77. That after ſo many *Egyptians* were dead, the ſurviving Women, that they might multiply the faſter, were commanded to drink the juice of ſage. Anoint the Genitals with Oyl of Anniſeed and Spikenard. Take mace, Nutmeg, Cinamon, ſtyrax, Amber, of each one dram; Cloves, Laudani, of each half a dram; Turpentine a ſufficient quantity, make Trochiſks to ſmother the Womb. Take the Roots of Valerian & Elecampane, of each one pound, of

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Galangale two Ounce, Origan, Lavender, Marjoram, Betony, Mugwort, Bay-leaves, Calamint of each three handfuls; with Water make an Inceſſion, in which let her ſit, after ſhe hath her Courſes.

If Barrineſs proceeds from Dryneſs, conſuming the matter of the Seed; take every day Almond-milk, and Goats-milk extracted with Honey. Eat often of the Root *Satyrion* condited, and of the Electuary of *Diaſatyrion*. Take three Weather's Heads, boyl them until all the Fleſh comes from the bones, then take of Melilot, Violets, Camomile, Mercury, Orchis, with their Roots, of each an handful; Fenugreek, Linſeed, Valerian Roots, of each one pound: Let all theſe be decocted in the aforeſaid Broth, and let the Woman ſit in the Decoction up to her Navel. Alſo, take of Deers ſuet half an ounce, Cows Marrow, *Styracis liquidæ*, of each two drams, Oyl of ſweet Almonds two ounces; with Silk Cotton make a Peſſary. Make Injections only of freſh Butter, and Oyl of ſweet Almond.

If barrenneſs be cauſed by any proper affect of the Womb, the Cure is ſet down in the Second Part.

Sometimes the Woman proves barren when there is no impediment on either ſide, except only in the manner of the Act: As when in the Emiſſion of the Seed, the Man is quick, and the Woman too ſlow; whereby there is not an Emiſſion of both Seeds at the ſame inſtant, as the

the Rules of Conception require, (according to the Opinions of the Ancients.) Wherefore to take away this Inconvenience, *Mulier præparari ac diſponi debet molli complexu, laſcivis verbis oſcula laſciviora miſcenda.* If this doth not ſuffice; before the Act of Coition, foment the private Parts with the Decoction of Betony, Sage, Hyſop, and Calamint; and anoint the Mouth and Neck of the Womb with Musk and Civet.

The Cauſe of Barrenneſs being removed, let the Womb be corroborated as follows.

Take of Bay-berries, Maſtick, Nutmeg, Frankincenſe, Cypreſs, Nuts, Laudani, Galbani, of each one dram; Styracis liquid, two Scruples; Cloves, half a Scruple; Ambergreece, two Grains; Musk, ſix Grains; then with Oyl of Spikenard, make a Peſſary.

Take Red-Roſes, Lapidis Hæmatitis, White-Frankincenſe, of each half an Ounce; Sanguis Draconis, fine Bole, Maſtick, of each two drams; Nutmeg, Cloves, of each one dram; Spikenard, half a Scruple: With Oyl of Wormwood make a Plaiſter for the lower part of the Belly. Let her eat often of Eringo-Roots condited; and make an Injection only of the Juice of the Roots of Satyrion.

The apteſt time for Conception is inſtantly after the *Menſes* are ceas'd, becauſe then the Womb is thirſty and dry, apt both to draw the Seed, and to retain it, by the roughneſs of the inward ſuperficies. And beſides, in ſome, the

mouth of the Womb is turned unto the back or ſide, and is not placed right, until the laſt day of the Courſes.

Exceſs in all things is to be avoided: Lay aſide all Paſſions of the Mind: Shun Study and Care, as things that are Enemies to Conception; for if a Woman conceives under ſuch circumſtances, how wiſe ſoever the Parents are, the Children at the beſt will be but fooliſh, becauſe the animal Faculties of the Parents, *viz.* the Underſtanding and the reſt (from whence the Child derives its Reaſon) are, as it were, confuſed, through the multiplicity of Cares and Cogitations. Examples hereof we have in learned Men, who after great ſtudy and care, inſtantly accompanying with their Wives, often beget very fooliſh Children. A hot and moiſt Air is moſt convenient, as appears by the Women in *Ægypt*, which uſually bring forth three or four Children at one time.

CHAP. X.

Virginity, what it is, in what it conſiſts, and how violated; together with the Opinions of the Learned about the mutation of Sexes in the Womb, during the Operation of Nature, in framing the Body.

THere are many ignorant People, that boaſt of their Skill in the knowledge of Virginity, and ſome Virgins have undergone hard Cenſures

Cenſures through their ignorant Determinations: And therefore I thought it highly neceſſary to clear this Point, that the towering Imaginations of conceited Ignorance may be brought down, and that the Fair Sex (whoſe Vertues are ſo illuſtriouſly bright, that they both excite our Wonder, and command our Imitation) may be freed from the Calumnies and Detractions of Ignorance and Envy, that ſo their Honours may continue as Unſpotted, as they have kept their Perſons Uncontaminated, and free from Defilement.

Virginity, in a ſtrict ſenſe, does ſignifie the Prime, the Chief, the Beſt of any thing, which makes Men ſo deſirous of marrying Virgins; imagining ſome greater Pleaſure to be enjoy'd in their Embraces, than in thoſe of Widows, or ſuch as have before been lain withal: Thô not many Years ago, a very great Perſon was of another mind, and thought (to uſe his own expreſſion) *That the getting of a Maidenhead was ſuch a piece of Drudgery, as was more proper for a Porter than a Prince*; but this was only his Opinion, for moſt Men, I am ſure, have other Sentiments. But to our purpoſe,

The curious Enquirers into Nature's Secrets, have obſerved that in young Maids, in the *Sinus Pudoris*, or in that place that is called the Neck of the Womb, is that pendulous production vulgarly called the *Hymen*, but more rightly the *Clauſtrum Virginale*, and in the French *Button de Roſe*, or Roſes Bud; becauſe it reſem-

bles the Bud of a Roſe expanded, or a Clove-gilly-flower, from whence it derived the word *Defloro*, to Deflower; and hence taking away of Virginity, is called Deflowering a Virgin; moſt being of Opinion, that the Virginity is altogether loſt, when this Duplication is fractured and diſſipated by violence; and when it is found perfect and intire, no penetration has been made. And it is the Opinion of ſome learned Phyſicians, that there is not either *Hymen* or *Skin* expanded containing Blood in it, which divers imagine in the firſt Copulation flows from the fractured Expanſe.

Now this *Clauſtrum Virginale*, or Flower, is compoſed of four Caruncles, or little Buds like Myrtle-berries, which in Virgins are full and plump, but in Women flag and hang looſe; and theſe are placed in the four Angles of the *Sinus Pudoris*, joyned together by little Membranes, and Ligatures, like Fibres, each of them ſituate in the Inteſtacles, or ſpaces between each Caruncle, with which in a manner they are proportionably diſtended, which Membranes being once defacerated, denote Devirgination; and many inquiſitive and yet ignorant Perſons, finding their Wives defective herein the firſt Night of their Marriage, have thereupon ſuſpected their Chaſtity, concluding another had been there before 'em. Now to undeceive ſuch, I do affirm, That ſuch Fracture may happen divers accidental ways, as well as by Copulation with [illegible], *viz.* By violent Straining, Coughing, or Sneez-

Sneezing, ſtopping of Urine, and violent motion of the Veſſels, inforcibly ſending down the Humours, which preſſing for Paſſage, break the Ligatures or Membrane, ſo that the intireneſs, or fracture of that which is commonly taken for the Virginity or Maiden-head, is no abſolute ſign of Diſhoneſty; tho' certain it is, that 'tis more frequently broke in Copulation, than by any other means.

I have heard that at an Aſſize held in *Rutland*, a young Man was try'd for a Rape, in forcing a Virgin; when after divers queſtions asked, and the Maid ſwearing poſitively to the matter, naming the time, place, and manner of the action, it was upon mature deliberation, reſolved, that ſhe ſhould be ſearched by a skilful Chyrurgeon, and two Midwives, who were to make their Report upon their Oaths, which after due Examination they accordingly did, affirming that the Membranes were intire, and not dilacerated, and that it was their Opinion for that Reaſon, that her Body had not been penetrated, which ſo far wrought with the Jury, that the Priſoner was acquitted; and the Maid afterward confeſſed, ſhe ſwore againſt him out of Revenge, he having promiſed to marry her, and afterwards declined it: And thus much ſhall ſuffice to be ſpoken concerning Virginity.

I ſhall now proceed to ſay ſomething of Nature's Operation, in the Mutation of Sexes in the Womb.

This point is of much neceſſity, by reaſon of the different Opinions of Men relating to it. Therefore, before any thing poſitive can be aſſerted, it will be altogether convenient to recite what has been delivered, as well in the negative, as the affirmative. And firſt, *Severus Plineus*, who argues for the negative, writes thus: The Genital parts of both Sexes, are ſo unlike other, in Subſtance, Compoſition, Situation, Figure, Action and Uſe, that nothing is more unlike; and by how much all other parts of the Body, (the Breſts excepted, which in Women ſwell more, becauſe Nature ordain'd 'em for ſuckling the Infant) have an exact reſemblance, ſo much the more do the Genital parts of one Sex, compared with the other differ; and if their Figure be thus different, much more is their uſe. The Venereal Appetite alſo proceeds from different cauſes; for in Men it proceeds from a deſire of Emiſſion, and in Women, from a deſire of Reception; in Women alſo the chiefeſt of thoſe parts are concave, and apt to receive, but in Men they are only porous.

Theſe things conſidered, I cannot but wonder (added he) how any one can imagine that the Genital Member of Female-Births ſhould be chang'd into thoſe that belong to Males, ſince by thoſe parts only the diſtinction of Sexes is made, nor can I well impute the reaſon of this vulgar Error to any thing but the miſtake of unexpert Midwifes, who have been deceived by the evil conformation of the parts which

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in ſome Male-Births may have happened to have had ſome ſmall protruſion, not to have been diſcerned, as appear'd by the example of a Child Chriſtened at *Paris*, by the Name of *Joan*, as a Girl, which afterwards proved a Boy; and on the contrary, the over-far extenſion of the *Clytoris* in Female-Births may have occaſioned the like miſtakes. Thus far *Pliny* proceeds in the Negative, and yet notwithſtanding what he has ſaid, there are divers learned Phyſicians that have aſſerted the affirmative, of which number *Galen* is one, *A Man* (ſaith he) *is different from a Woman in nothing elſe, but having his Genital Members without his Body, whereas a Woman has 'em within:* And this is certain, That if Nature having formed a Man, would convert him into a Woman, ſhe hath no other Task to perform, but to turn his Genital Member inward; and ſo to turn a Woman into a Man by the contrary Operation. But this is to be underſtood of the Child, when it is in the Womb, and not perfectly formed; for divers times Nature hath made a Female-Child, and it has ſo remain'd in the Womb of the Mother for a Month or two, and afterward plenty of Heat increaſing in the Genital Members, they have iſſued forth, and the Child has become a Male, yet retaining ſome certain Geſtures, unbefitting the Maſculine Sex, as Female Actions, a ſhrill Voice, and a more

Effeminate temper in ordinary. Contrariwiſe, Nature having often made a Male, and cold Humours flowing to it, the Genitals have been inverted, yet ſtill retaining a Maſculine Air, both in Voice and Geſture.

Now tho' both theſe Opinions are ſupported by ſeveral Reaſons, yet I eſteem the latter more agreeable to Truth: For there is not the vaſt difference between the Genitals of the two Sexes, as *Pliny* would have us believe there is, for the Woman has in a manner the ſame Members with the Man, tho' they appear not outwardly, but are inverted for the conveniency of Generation, the chief difference being, that one is ſolid, and the other porous; and that the principal Reaſon of changing Sexes is, and muſt be attributed to heat or cold, ſuddenly, or ſlowly contracted, which operates according to its greater or leſſer force.

CHAP. XI.

Directions and Cautions for Midwives; and firſt, How a Midwife ought to be qualified.

A Midwife, that would acquit her ſelf well in her Employment, ought by no means to enter upon it raſhly, or unadviſedly, but with all imaginable caution, conſider-

ſidering that ſhe is accountable for all the miſchief that befalls thro' her wilful ignorance or neglect; therefore let none take upon them this Office, barely upon pretence of their maturity of Years and Child bearing; for in ſuch, for the moſt part, there are divers things wanting that ought to be obſerved, which is the occaſion ſo many Women and Children are loſt: Now, as for a Midwife, in relation to her Perſon, theſe things ought to be obſerved, *viz.* She muſt neither be too old, nor too young, neither extraordinary fat, nor weakned by leanneſs, but in a good habit of Body, not ſubject to Diſeaſes, fears nor ſudden Frights, her Body well ſhaped, and neat in her Attire, her Hands ſmooth and ſmall, her Nails ever pared ſhort, not ſuffering any Rings to be upon her Fingers, during the time ſhe is doing her Office, nor any thing upon her Wriſts that may obſtruct; and to theſe ought to be added Activity, and a convenient Strength, with much caution and diligence; not ſubject to Drowſineſs, nor apt to be Impatient.

As for her Manners, ſhe ought to be courteous, affable, ſober, chaſte, and not ſubject to paſſion; bountiful, and compaſſionate to the Poor, and not covetous when ſhe attends upon the Rich.

Her Temper chearful and pleaſant, that ſhe may the better comfort her Patients in their dolorous Labour; nor muſt ſhe at any

time make over-much haſte, thô her Buſineſs ſhould require her in another place, leſt ſhe do thereby endanger the Mother or the Child.

Of Spirit ſhe ought to be wary, prudent, and cunning: But above all, the fear of God ought to have the Aſcendant in her Soul, which will give her both Knowledge and Diſcretion, as the wiſe Man tells us.

CHAP. XII.

Further Directions to Midwives, teaching them what they ought to do, and what to avoid.

SInce the Office of a Midwife has ſo great an influence upon the well, or ill doing of Women and Children, In the firſt place let her be diligent to acquire whatever Knowledge may be advantageous to her Practice, never thinking herſelf ſo perfect, but that ſhe may add to her Knowledge by Study and Experience, yet never let her make any Experiments at her Patients coſt, nor apply any Remedies in that caſe, unleſs ſhe has either try'd them, or knows that they'll do no harm, Practiſing neither upon Poor nor Rich, but ſpeaking freely what ſhe knows; and by no means preſcribing ſuch Medicines as will cauſe Abortion, thô deſired, which is a high degree of Wickedneſs, and may be termed Murder. If ſhe be ſent for by them

ſhe

ſhe knows not, let her be very cautious e'r ſhe goes, leſt by laying an Infectious Woman, ſhe endangers the ſpoiling of others, as ſometimes happens. Neither muſt ſhe make her Houſe a Receptacle for great belly'd Women to diſcharge their Burdens in, leſt her Houſe get an ill Name, and ſhe thereby looſe her Practice.

In laying of Women, if the Birth happen to be hard and difficult, ſhe muſt not ſeem to be concern'd, but muſt chear up the Woman, and do what ſhe can to make the labour eaſie, for which ſhe may find Directions in the *Second Part* of this Book.

She muſt never think of any thing but doing well, cauſing all things to be in a readineſs, that are proper for the Work, and the ſtrengthening of the Woman, and receiving of the Child. And above all, let her take care to keep the Woman from being unruly when her throwsare coming upon her, leſt ſhe thereby endanger her own Life and the Childs.

She muſt alſo take care ſhe be not too haſty in her buſineſs, but wait God's leiſure for the Birth: And by no means let her ſuffer her ſelf to be diſorder'd by fear, though things ſhould not go well, leſt it ſhould make her uncapable of giving that aſſiſtance which the labouring Woman ſtands in need of; for when we are moſt at a loſs, then there is moſt need of prudence to ſet things right.

And now becauſe ſhe can never be a skilful Midwife, that knows nothing but what is to

be

be ſeen outwardly, I ſhall not think it amiſs, but on the contrary highly neceſſary, with modeſty to deſcribe the Generative Parts of Woman, as they have been Anatomized by the Learned, and ſhew the uſe of ſuch Veſſels as are contributing to Generation.

CHAP. XIII.

Of the Genitals of Women, External and Internal, to the Veſſels of the Womb.

IF it were not for Publick Benefit, eſpecially of the Practitioners and Profeſſors of the Art of Midwifery, I ſhould forbear to treat of theſe Secrets of Nature, becauſe they may be turned by ſome laſcivious and lewd Perſons into Ridicule, but they being abſolutely neceſſary to be known, in order to a Publick Good, I will not omit them, becauſe ſome may make a wrong uſe of them,

Thoſe parts that offer themſelves to view at the bottom of the Belly, are the *Fiſſura Magna*, or the Great Chink, with its *Labia*, or Lips, the *Mons Veneris*, and the Hair. Theſe are called by the general Name of *Pudenda*, from Shame-fac'dneſs, becauſe when they are bared, they bring *Pudor*, or Shame, upon a Woman. The *Fiſſura Magna* reaches from the lower part of the *Os Pubis*, to within an Inch of the *Anus*:

Anus: But it is leſs and cloſer in Maids, than in thoſe that have born Children; and has two Lips, which towards the *Pubis*, grow thicker and more full, and meeting upon the middle of the *Os Pubis*, make that riſing Hill, that is called *Mons Veneris*, or the Hill of *Venus*.

The next thing that offers are the *Nymphæ* and *Clytoris*, the former of which is of a membrany and filmy Subſtance, ſpongy, ſoft, and partly fleſhy, of a red colour, in the ſhape of wings, two in number, thô from their riſe they are joyned in an acute Angle, producing there a fleſhy Subſtance, which cloaths the *Clytoris*, and ſometimes they ſpread ſo far, that Inciſion is required to make way for the Man's Inſtrument of Generation.

The *Clytoris* is a ſubſtance in the upper part of Diviſion, where the two wings concur, and is the Seat of Venereal Pleaſure, being like a Yard in Situation, Subſtance, Compoſition and Erection, growing ſometimes out of the Body two Inches, but that never happens, unleſs through extream luſt, or extraordinary accident. This *Clytoris* conſiſts of two ſpongy and skinny Bodies; containing a diſtinct Original from the *Os Pubis*, the Head of it being covered with a tender skin, having a hole or paſſage like the *Penis*, or Yard of a Man, tho' not quite through, in which, and the bigneſs, it only differs from it.

The next thing in courſe are the fleſhy Knobs, and

and the great Neck of the VVomb: And theſe Knobs are behind the VVings, being four in Number, and reſemble Myrtle-Berries, being placed Quadrangular, one againſt the other, and in this place is inſerted to the Orifice of the Bladder, which opens it ſelf into the Fiſſures to evacuate the Urine, for ſecuring of which from Cold, or the like Inconveniency, one of theſe Knobs are placed before it, and ſhuts up the Paſſage.

The Lips of the Womb that next appear, being ſeparated, diſcloſe the Neck thereof, and in them two things are to be obſerved, which is, The Neck it ſelf, and the *Hymen*, but more properly the *Clauſtrum Virginale*, of which I have before diſcourſed. By the Neck of the Womb is to be underſtood the Channel that is between the aforeſaid Knobs, and the inner-Bone of the Womb, which receives the *Penis* like a Sheath; and that it may the better be dilated for the Pleaſure of Procreation, the ſubſtance of it is ſinewy, and a little ſpongy, and in this Concavity are divers Folds, or Orbicular Pleats, made by Tunicles, wrinkled like an expanded Roſe; in Virgins they plainly appear, but in Women that have often uſed Copulation they are extinguiſhed; ſo that the inner ſide of the Womb's Neck appears ſmooth, and in old Women it becomes more hard and griſly: But thô this Channel be at ſometimes writhed and crooked, ſinking down, yet in the time of Copulation, Labour, or the Monthly Purga-

Purgations, it is erected and extended, which over-extention occaſioneth the pains in Childbirth.

The *Hymen* or *Clauſtrum Virginale*, is that which cloſes the Neck of the Womb; being (as I have before cited in the Chapter relating to Virginity) broken in the firſt Copulation, its uſe being ready to ſtay the untimely Courſes in Virgins, than to any other end; and commonly when it is broke in Copulation, or by any other Accident, a ſmall quantity of Blood flows from it, attending with ſome little pain: From whence ſome obſerve, that between the duplicity of the two Tunicles which conſtitute the Neck of the Womb, there are many Veins and Arteries running along, and ariſing from the Veſſels on both ſides the Thighs, and ſo paſſing into the Neck of the Womb, being very large, and the reaſon thereof is, for that the Neck of the Bladder requires to be filled with abundance of Spirits, thereby to be dilated; for its better taking hold of the *Penis*, there being great heat required in ſuch motions, which becoming more intenſe by the Act of Frication, conſumes a conſiderable quantity of moiſture in the ſupplying of which, large Veſſels are altogether neceſſary.

Another cauſe of the longneſs of theſe Veſſels is, by reaſon the *Menſes* make their way through them, which often occaſions Women with Child to continue their Purgations; for thô the Womb be ſhut up, yet the paſſage in the

the neck of the Womb, through which theſe Veſſels paſs, are open: In this caſe there is further to be obſerved, that as ſoon as you penetrate the *Pedendum*, there appears two little Pits, or Holes, wherein is contained an Humour, which by being expunged in time of Copulation, greatly delights the Woman.

CHAP. XIV.

A Deſcription of the Womb's Fabrick, the preparing Veſſels, and Teſticles in Women, as alſo of the different and Ejaculatory Veſſels.

IN the lower part of the Hypogaſtrion, where the Hips are wideſt and broadeſt, (they being greater and broader thereabouts than thoſe of Men, for which reaſon they have likewiſe broader Buttocks than Men) is the Womb joyned to its Neck, and is placed between the Bladder and ſtrait Gut, which keeps it from ſwaying or rowling, yet gives it liberty to ſtretch and dilate it ſelf, and again to contract, as nature in that caſe diſpoſes it: Its Figure is in a manner round, and not unlike a Gourd, leſſening a little, and growing more acute toward one end, being knit together by its proper Ligaments, its Neck likewiſe is joyned by its own ſubſtance,

ſtance, and certain *Membranes* that faſten it to *Os Sacrum*, and the Share-Bone. As to its largeneſs, that much differs in Women, eſpecially the difference is great between ſuch as have born Children, and thoſe that have born none; In ſubſtance it is ſo thick, that it exceeds a Thumbs breadth, which after Conception it is ſo far from decreaſing, that it augments to a greater proportion, and the more to ſtrengthen it, it is interwoven with Fibres overthwart, which are both ſtrait, and winding, and its proper Veſſels are Veins, Arteries and Nerves; and amongſt theſe there are two little Veins, which paſs from the Spermatick Veſſels to the bottom of the VVomb, and two larger from the Hypogaſtricks, which touch both the bottom and the Neck; the mouth of theſe Veins piercing as far as the inward Concavity.

The VVomb hath alſo two Arteries on both ſides, the Spermatick Veſſels and the Hypogaſtricks, which ſtill accompany the Veins, and beſides theſe there are divers little Nerves, that are knit and intwined in the form of a Net, which are alſo extended throughout, even from the bottom to the *Pudenda* themſelves, being chiefly placed for ſenſe and pleaſure, moving in Sympathy between the Head and VVomb.

Now it is to be farther noted, that by reaſon of the two Ligaments that hang on either ſide the VVomb, from the Share-bone, piercing

ing through the *Peritonæum*, and joyned to the Bone it ſelf, the Womb is moveable upon ſundry occaſions, often falling low, or riſing high. As for the Neck of the Womb, it is of an exquiſite feeling, ſo that if it be at any time out of order by being troubled with a ſchirroſity, over-fatneſs, moiſture, or relaxation, the Womb is ſubjected thereby to Barrenneſs: In thoſe that are with Child, there frequently ſtays a moiſt gluttenous Matter in the entrance to facilitate the Birth; for at the time of delivery the Mouth of the Womb is opened to ſuch a widenеſs, as is conformable to the bigneſs of the Child, ſuffering an equal dilation from the bottom to the top.

As for the Preparatory or Spermatick Veſſels in Women, they conſiſt of two Veins and two Arteries, not differing from thoſe in a Man, but only of their largeneſs and manner of inſertion; for the number of Veins and Arteries are both the ſame as in Men, the right Vein iſſuing from the trunk of the hollow Vein deſcending, and the left from the Emulgent Vein; and on the ſide of them are two Arteries, which grows from the *Aorta*.

As to the length and breadth of theſe Veſſels, they are narrow, and ſhorter in Women than in Men; only obſerve they are more wreathed and contorted than in Men, as ſhrinking together, by reaſon of their ſhortneſs, that they may by their looſe-

neſs

neſs be the better ſtretched out, when occaſion requires it. And theſe Veſſels in Women, are carried with an indirect courſe thrô the leſſer Guts, to the Teſticles, but are in the mid-way divided into two Branches, the greater going to the Stones, conſtituting the Various or winding Body, and wonderfully Inoculating; the leſſer Branch ending in the Womb, in the ſide of which it diſperſeth it ſelf, and eſpecially at the higher part of the bottom of the Womb, for its nouriſhment, and that part of the Courſes may purge through theſe Veſſels; and ſeeing the Teſticles in Women are ſeated near the Womb, for that cauſe theſe Veſſels fall not from the *Peritonæum*, neither make they much Paſſages as in Men, not extending themſelves to the ſhare-bone.

The Stones in Women, commonly called the Teſticles, perform not the ſame Action as in Men; they are alſo different in their location, bigneſs, temperament, ſubſtance, form, and covering. As for the place of their ſeat, it is in the hollowneſs of the *Abdomen*, neither are they pendulous, but reſt upon the Muſcles of the Loyns, that ſo they may, by contracting the greater heat, be more fruitful, their Office being to contain the *Ova* or Egg, which being impregnated by the Man's Seed, ingenders Man; yet they differ from thoſe of Men in figure, by reaſon of their leſsneſs or flatneſs at each

each end, not being ſo round, or oval. The external Superficies being likewiſe more unequal, appearing like the compoſition of a great many Knots and Kernels mixed together; there is difference alſo in their ſubſtance, they being much more ſoft and plyable, looſe, and not ſo well compacted.

Their bigneſs and temperament being likewiſe different, for they are much colder and leſſer than thoſe in Men; as for their covering or incloſure, it differs extreamly; for, as men's are wrapped in divers Tunicles, by reaſon they are externally Pendulous, and ſubject to divers injuries, unleſs ſo fenced by Nature, ſo Women's Stones being internal, and leſs ſubject to caſualty, are covered with one Tunicle or membrane, which though it cloſely cleave to them, yet are they likewiſe half covered with the *Peritonæum.*

The Ejaculatory Veſſels are two obſcure Paſſages, one on either ſide, nothing differing from the Spermatick Veins in ſubſtance; riſe they do, on one part from the bottom of the Womb, not reaching from their other extremity, either to the Stones, or to any other part, but ſhut up, and unpaſſable, adhering to the VVomb, as the Colon does to the blind Gut, and winding half way about; though the Teſticles are Remote to them, and touch them not, yet they are tyed to them by certain mrmbranes, reſembling the VVings of a Batt, through which certain Veins

Veins and Arteries paſſing from the end of the Teſticles, may be termed here to have their Paſſages, proceeding from the corners of the Womb to the Teſticles, and are accounted the proper Ligaments, by which the Teſticles and Womb are united, and ſtrongly Knitt together; and theſe Ligaments in Women, are the Cremaſters in Men; of which I ſhall ſpeak more largely, when I come to deſcribe the maſculine parts, conducing to Generation

CHAP. XV.

A Diſcourſe of the Uſe and Action of the ſeveral Parts in Women, apropriated to Generation, &c.

THe Externals, commonly called the *Pudenda*, are deſigned to cover the great Orifice, and that to receive the *Penis*, or Yard, in the Act of Coition, and give paſſage to the Birth and Urine. The uſe of the Wings and Knobs, like Myrtle-berries, are for the ſecurity of the internal parts, ſhutting the Orifice and Neck of the Bladder, and by their Swelling up, cauſe Titulation and delight in thoſe parts, and alſo to obſtruct the unvoluntary paſſage of the Urine.

The Action of the *Clytoris* in Women,

is

is like that of the *Penis* in Men, *viz.* Erection: And its outer end is like the *Glans* of the *Penis*, and has the ſame Name. And as the *Glans* in Man is the Seat of the greateſt pleaſure in Copulation, ſo is this in Women, whence 'tis called *Amoris dulcedo, & Æſtrum Veneris.*

The Action and Uſe of the Neck of the Womb is equal with that of the *Penis, viz.* Erection, occaſioned divers ways. For Firſt, In Copulation, it is erected and made ſtrait for the paſſage of the *Penis* to the Womb. Secondly, Whilſt the paſſage is repleated with Spirit and Vital Blood, it becomes more ſtrait for embracing the *Penis*: And as for the convenience of Erection it is twofold. Firſt, becauſe if the Neck of the Womb was not erected, the Yard could have no convenient paſſage to the Womb. Secondly, it hinders any hurt or damage that might enſue through the violent Concuſſion of the Yard, during the time of Copulation.

As for the Veſſels that paſs through the Neck of the Womb, their Office is to repleniſh it with Blood and Spirit, that ſtill as the moiſture conſumes by the heat contracted in Copulation, it may by thoſe Veſſels be renewed. But their chief buſineſs is, to convey Nutriment to the Womb.

The Womb has many Properties attributed to it, as Firſt, Retention of the ſecundated Egg, and this is properly called Conception.

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Secondly, To cheriſh and nouriſh it, till Nature has framed the Child, and brought it to perfection. And then it ſtrongly operates in ſending forth the Birth when the time of its remaining there is expired, dilating it ſelf in a wonderful manner: And ſo aptly removed from the Senſes, that nothing of Injury can proceed from thence, retaining in it ſelf a power and ſtrength to operate and caſt forth the Birth, unleſs by accident it be render'd deficient; and then to ſtrengthen and enable it, Remedies muſt be applied by skilful Hands; Directions for the applying of which, ſhall be given in the *Second Part.*

The uſe of the preparing Veſſels is this: The Arteries convey the Blood to the Teſticles, part whereof is ſpent in the nouriſhment of them, and the Production of thoſe little Bladders (in all things reſembling Eggs) through which the *Vaſa Præparantia* run, and are obliterated in them. And as for the Veins, their Office is to bring back what Blood remains from the uſes aforeſaid.

The Veſſels of this kind are much ſhorter in Women than in Men, by reaſon of their nearneſs to the Stones, which defect is yet made good by the many intricate windings to which thoſe Veſſels are ſubject, for in the middle way they divide themſelves into two branches, thô different in magnitude, for one being greater than the other, paſſes to the Stones.

The Stones in Women are very uſeful, for where

where they are defective, Generation-work is at an end; for although thoſe little Bladders, which are on their outward ſuperficies contain nothing of Seed, as the Followers of *Galen* and *Hippocrates* did erroniouſly imagine, yet they contain ſeveral Eggs (generally to the number of twenty in each Teſticle) one of which being impregnated by the moſt ſpirituous part of the man's Seed, in the act of Coition, deſcends through the Ovi-dvcts into the Womb, and from thence, in proceſs of time, becomes a living Child.

Their Figure is not altogether round, but flat, and depreſſed on the ſides; in their lower part Oval, but in their upper, where the Blood-Veſſels enter them, more plain; and have only one Membrane about them, that the heat may have the eaſier acceſs

CHAP. XVI.

Of the Organs of Generation in Man.

HAving given you a Deſcription of the Organs of Generation in Woman, with the Anatomy of the Fabrick of the Womb, I ſhall now (to compleat the firſt part of this Treatiſe) give you alſo the Anatomy of the Organs of Generation in Man, and how they are fitted to the uſe for which Nature deſign'd 'em.

That

The Inſtrument of Generation in Man, (commonly called the *Yard*, and in the Latin *Penis*, *a pedendo*, becauſe it hangeth without the Belly) is an Organical Part, which conſiſts of Skin, Tendons, Veins, Arteries, Sinews, and great Ligaments; and is long and round, and on the upper ſide flattiſh, ſeated under the *Oſſa Pubis*, and ordain'd by Nature partly for Evacuation of Urine, and partly for conveying the Seed into the *Matrix*. For which end it is full of ſmall Pores, through which the Seed paſſes into it from the *Veſiculæ Seminalis*, and alſo the Neck of the *Veſica Urinaria*, which pours out the Urine when they make Water. Beſides the common parts, as the Cuticle, the Skin, and the *Membrana Carnoſa*, it hath theſe proper or internal parts, *viz.* the two *Nervous Bodies*, the *Septum*, the *Urethra*, the *Glans*. Four *Muſcles*, and the *Veſſels*. The Nervous Bodies (ſo called) are ſurrounded with a thick white nervous Membrane, but their inmoſt ſubſtance is ſpongy, conſiſting chiefly of Veins, Arteries, and nervous Fibres, interwoven together like a Net: And when the Nerves are filled with Animal Spirits, and the Arteries with hot and ſpirituous Blood, then the *Penis* is diſtended, and becomes Erect; but when the influx of the Spirits ceaſes, then the Blood and remaining Spirits are abſorbed by the Veins, and ſo the *Penis* becomes Limber and flaggy. Below theſe Nervous Bodies is the *Urethra*, and wherever the Nervous Bodies ſwell, it ſwells alſo. The

Muſcles of the *Penis* are four; two ſhorter, ariſing from the *Coxendix*, and ſerving its Erection, and for that reaſon are called *Erectores*; two larger, proceeding from the *Spincter* of the *Anus*, and ſerve to dilate the *Urethra* for Ejaculation of the Seed, and are all called *Dilatantes*, or Wideneſs. At the end of the *Penis* is the *Glans*, covered with a very thin Membrane, by means of which, and its Nervous Subſtance, it becomes moſt exquiſitely ſenſible, and is the principal Seat of Pleaſure in Copulation. The outmoſt Covering of the *Glans* is called *Præputium*, *a præputando*, from being cut off, it being that which the *Jews* cut off in Circumciſion; and it is tied in the lower part of it to the *Glans*, by the *Frœnum* or Bridle. The *Penis* is alſo ſtocked with Veins, Arteries, and Nerves.

The *Teſticuli*, or Stones, (ſo called, becauſe teſtifying one to be a Man) eleborate the Blood brought to them by the *Spermatick* Arteries into *Seed*: They have Coats of two ſorts, proper and common; the common are two, and inveſt both the *Teſtes*. The outermoſt of the common Coats conſiſts of the *Cuticula*, or true Skin, and is called the *Scrotum*, hanging out of the *Abdomen*, like a Purſe. The innermoſt is the *Membrana Carnoſa*. The proper Coats are alſo two, the outer, called *Elioroides*, or *Viginales*, the inner *Albuginea*, into the outer are inſerted the Cremaſter; to the upper part of the *Teſtes* are fixed the *Epididymedes*, or *Paſtata*, from whence ariſe the *vaſa Differentia-*

tia, or *Ejaculatoria*; which when they come near the neck of the Bladder, depoſite the Seed into the *veſiculæ Seminales*. Theſe *veſiculæ Seminales* are two, each like a bunch of Grapes, and emit the Seed into the *Urethra*, in the act of Copulation.

Near them are the *Proſtatæ*, about the bigneſs of a Wallnut, and joyns to the neck of the Bladder: Authors cannot agree about the uſe of them, but moſt are of opinion that they afford an oily ſlippery and fat humour, to beſmear the *Urethra*, whereby to defend the ſame from the Acrimony of the Seed and Urine. But the veſſels which convey the Blood to the *Teſtes*, out of which the Seed is made, are the *Arteriæ Spermaticæ*, and are alſo two. The veins which carry out the remaining Blood, are two, and have the name of *venæ Spermaticæ*.

CHAP. XVII.

A Word of Advice to both Sexes; being ſeveral Directions reſpecting the Act of Copulation.

SINCE *Nature* has implanted in every Creature a natural Deſire of Copulation, for the increaſe and propagation of its kind; and more eſpecially in Man, the Lord of the Creation, and Maſter-piece of *Nature*, that

ſo noble a Peice of the Divine VVorkmanſhip might not periſh; ſomething ought to be ſaid concerning that, it being the Foundation of all that we have hitherto been treating of; ſince without Copulation there can be no Generation. Seeing therefore there depends ſo much upon it, I thought it neceſſary (before I concluded this firſt Part) to give ſuch Directions to both Sexes for the performing of that Act, as may make it efficacious to the end for which *Nature* deſign'd it. But it ſhall be done with that caution, as not to offend the chaſteſt Ear, nor put the Fair Sex to the trouble of a Bluſh, in reading it.

Firſt therefore, when a married Couple, from a deſire of having Children, are about to make uſe of thoſe means that *Nature* has ordaind to that purpoſe, it would be very proper to cheriſh the Body, with Generous Reſtoratives, that ſo it may be brisk and vigorous: And if their Imaginations were charm'd with ſweet and melodious Airs, and all Care and Thoughts of Buſineſs drown'd in a Glaſs of racy VVine, that their Spirits might be rais'd to the higheſt pitch of Ardour and Joy, it would not be amiſs: For any thing of Sadneſs, Trouble and Sorrow, are Enemies to the Delights of *Venus*; and if at ſuch times of Coition there ſhould be Conception, it would have a malevolent effect upon the Children. But tho' Generous Reſtoratives may be us'd for the invigorating *Nature*, yet all Exceſs is carefully to be avoided

avoided; for it will allay the briskneſs of the Spirits, and render 'em dull and languid, and alſo hinders digeſtion, and ſo muſt needs be an Enemy to Copulation: For it is Food moderately taken that is well digeſted, and what is well digeſted creates good Blood, and good Blood makes good Spirits, and enables a Man with vigour and activity to perform the Dictates of *Nature*. It is alſo highly neceſſary that in their mutual Embraces they meet each other with an equal Ardour: For if their Spirits flag on either part, they will fall ſhort of what *Nature* requires; and the Woman either miſs of Conception, or elſe the Children prove weak in their Bodies, or defective in their Underſtandings. And therefore I do adviſe 'em, before they begin their Conjugal Embraces, to invigorate their mutual Deſires, and make their Flames burn with a fiercer Ardour, by thoſe endearing ways that Love can better teach, than I can write.

And when they've done what *Nature* does require, the Man muſt have a care he does not part to ſoon from the Embraces of his Wife, leſt ſome ſudden interpoſing Cold ſhould ſtrike into the Womb, and occaſions a Miſcariage, and thereby deprive them of the Fruit of their Labours.

And when after ſome ſmall convenient time the Man has withdrawn himſelf, let the woman gently betake her ſelf to Reſt, with all imaginable ſerenity and compoſure of Mind, free

from all anxious and diſturbing Thoughts, or any other kind of Perturbation whatſoever: And let her, as much as ſhe can, forbear turning her ſelf from that ſide on which ſhe firſt repoſes: And by all means let her avoid Coughing and Sneezing, which by its violent concuſſion of the Body, is a great Enemy to Conception, if it happen ſoon after the Act of Coition.

And thus I have finiſh'd the firſt Part of this Treatiſe; which I hope will be to the honeſt and ſober Readers Satisfaction.

Let thy Intention in thy Reading, be
T'improve aright the uſe of Modeſty;
And ridicule not Nature's Secrets which
If rightly us'd can make thee truly Rich:
Then Reader, in thy Reading to the end,
You'll find Content; for which the Book is Pen'd.

The End of the Firſt Part.

A R I-

ARISTOTLE's
MASTER-PIECE
COMPLEATED.
PART. II.

BEING

A Private Looking-Glaſs
FOR THE
FEMALE SEX.

TREATING

Of the ſeveral Maladies incident to the WOMB, with proper Remedies for the Cure of Each.

CHAP. I.

Of the WOMB, in General.

ALTHO' in the firſt Part I have ſpoken ſomething of the *Fabrick* of the *Womb*, yet being in this *S*econd Part to Treat more Particularly thereof, and of the various Diſtempers and Maladies it is ſubject to, I ſhall

not think it a Tautology, to give you by way of *Introduction*, a general Deſcription both of its Situation and Parts, but rather think this Second Part would be imperfect without it, ſo that it can by no means be Omitted; eſpecially, ſince in it I am to ſpeak of the Quality of the *Menſtruous Blood.*

Firſt, Touching the Womb: Of the *Græcians* it is called *METRA*, the Mother; or *DELPHOUS*, ſaith *Preſcian*, becauſe it makes us all Brothers.

It is placed in the *Hypogaſtrium*, or lower part of the Belly, in the Cavity called *Pelvis*, having the ſtreight Gut on one ſide to keep it from the hardneſs of the Back-bone; and the Bladder on the other ſide, to defend it from Blows. The form or figure of it is like a Viril Member, only this excepted, the Manhood is outward, and the Womanhood within.

It is divided into the Neck and the Body. The Neck conſiſts of a hard fleſhy Subſtance, much like a Cartilage; at the end whereof there is a *Membrane* tranſverſly placed, called *Hymen*, or *Eugion.* Near alſo unto the neck, there is a prominent Panicle, which is called of *Montanus*, the Door of the Womb, becauſe it preſerveth the Matrix from Cold and Duſt. Of the *Græcians* it is called *KLYTORIS*; of the *Latines*, *Præputium*, *Muliebre*, becauſe the *Jewiſh* Women did abuſe this part to their own mutual Luſt, as St. *Paul* ſpeaks, *Rom.* 1. 26.

The

The Body of the Womb is that wherein the Child is Conceived; and this is not altogether round, but dilates it ſelf into two Angles, the outward part of it is Nervous, and full of Sinews, which are the cauſe of it's motion; but inwardly it is Fleſhy.

It is Fabulous Reported, That in the cavity of the Womb, there are ſeven divided Cells, or Receptacles for Humane Seed. But thoſe that have ſeen Anatomies, do know there are but two; and likewiſe, that thoſe two are not divided by a Partition, but only by a Line, or Suture running through the midſt of it. In the right ſide of the Cavity, by reaſon of the heat of the Liver, Males are conceived. In the left ſide, by the coldneſs of the Spleen, Females are begotten. And this do moſt of our Moderns hold for an infallible Truth; yet Hypocrates *holds it but in the General: For in whom* (ſaith he) *the Spermatick Veſſel of the right ſide comes from the Reins, and the Spermatical Veſſel of the left ſide from the hollow* Vein; *in them Males are conceived in the left Side, and Females in the right. Well therefore may I conclude with the ſaying of* Empidocles, *Such ſometimes is the power of the Seed, that a Male may be conceived in the left ſide, as well as in the right. In the bottom of the Cavity there are little holes, called the* Cotyledones, *which are the end of certain Veins and Arteries, ſerving in breeding Women, to convey ſuſtenance to the Child, which is received by*

the Umbilical Vein; and others to carry the Courſes into the Matrix.

Now, touching the Menſtruals, they are Defined to be a Monthly flux of Excrementitious and Unprofitable Blood.

In which we are to Note, That the matter flowing forth is Excrementitious; which is to be underſtood of the Superplus or Redundancy of it: For it is an Excrement in quantity, in quality being pure and incorrupt, like unto the Blood in the *Veins.*

And that the menſtrous Blood is pure, and ſimply of it ſelf, all one in quality with that in the veins, is proved two ways: Firſt, from the final Cauſe of this Blood, which is the propagation and conſervation of Mankind; that Man might be conceived; and being begotten, he might be Comforted and Preſerved, both in the Womb, and out of the Womb. And all will grant it for a Truth, that the Child, while it is in the Matrix, is nouriſhed with th Elood; and it is as true, That being out of the Womb, it is ſtill nouriſhed in the ſame; for the Milk is nothing but the menſtruous Blood made white in the Breaſts; and I am ſure Woman's Milk is not thought to be venemous, but of a nutritive quality, anſwerable to the tender nature of an Infant. Secondly, It is proved to be Pure from the Generation of it, it being the Superfluity of the laſt Aliment of the fleſhy parts.

It

It may be Objected, If the Blood be not of a hurtful Quality, How can it cauſe ſuch venemous Effects; as if the ſame fall upon Trees and Herbs, it maketh the one barren, and mortifies the other? *Averoes* writes, That if a man accompany with any menſtruous woman, if ſhe conceive, ſhe ſhall bring forth a *Leeper*. I anſwer, this Malignity is contracted in the VVomb, for the woman wanting native heat to digeſt this Superfluity, ſends it to the Matrix, where ſeating it ſelf until the Mouth of the VVomb be dilated, it becomes corrupt and venemous, which may eaſily be, conſidering the heat and moiſtneſs of the place. This Blood therefore being out of his veſſels, offends in quality: In this Senſe let us underſtand *Pliny*, *Fernelius*, *Florus*, and the reſt of that Torrent. But if Frigidity be the cauſe why women cannot digeſt all their laſt Nouriſhment, and conſequently that they have theſe Purgations; it remains to give a reaſon why they are of ſo cold a Conſtitution more than Men; which is this:

The natural end of men and women's being, is to Propagate, and this Injunction was impoſed upon them by God at their firſt Creation, and again after the Deluge. How in the act of Conception, there muſt be an Agent and a Patient, for if they be both every way of one Conſtitution, they cannot Propagate: Man therefore is Hot and Dry, VVoman Cold and Moiſt; he is the Agent, the

the

the Patient, or weaker Veſſel, that ſhe ſhould be Subject unto the Office of the Man. It is neceſſary that woman ſhould be of a cold Conſtitution, becauſe in her is required a Redundancy of matter for the Infant depending on her: For otherwiſe, if there were not a Superplus of Nouriſhment for the Child, more than is convenient for the Mother, then would the Infant Detract, and weaken the principal parts of the Mother; and like unto the Viper, *the Generation of the Infant would be the Deſtruction of the Parent.*

Theſe Monthly Purgations continue from the 15th Year to the 46th, or 50th. Yet often there happens a ſuppreſſion, which is either Natural, or Morbifical. They are naturally ſuppreſt in breeding women, and ſuch as give ſuck. The Morbifical ſuppreſſion falls now into our Method to be ſpoken of.

CHAP. II.

Of the Retention of the Menſes.

THe ſuppreſſion of the Terms is an interception of that accuſtomary Evacuation of Blood, which every Month ſhould come from the Matrix, proceeding from the Inſtrument or matter vitiated. The part affected is the Womb, and that of it ſelf, or by Conſent. *Cauſe.*

Cauſe. *The Cauſe of this Suppreſſion is either External or Internal. The External Cauſe may be heat or dryneſs of the Air, immoderate watching, great labour, vehement motion,* &c. *whereby the matter is ſo conſumed, and the body ſo exhauſted, that there is not a Superplus remaining to be expelled; as is Recorded of the* Amazones, *who being active, and always in motion, had their Fluxions very little, or not at all. Or it may be cauſed by Cold, which is moſt frequent, making the Blood Viſcous and Groſs, condenſing and binding up the Paſſages, that it cannot flow forth.*

The Internal Cauſe is either Inſtrumental or Material; in the Womb, or in the Blood.

In the Womb it may be divers ways; by Apoſthumes, Tumours, Ulcers, by the narrowneſs of the veins and paſſages, or by the Omentum *or* Kell *in fat Bodies, preſſing the neck of the Matrix, but then they muſt have* Hernia Zirbalis: *for in mankind the Kell reacheth not ſo low. By over much Cold or Heat, the one vitiating the Action, and the other conſuming the Matter. By an evil Compoſition of the Uterine parts, by the neck of the Womb being turned aſide, and ſometimes, tho' rarely, by a membrane, or excreſſence of fleſh growing about the mouth or neck of the Womb. The blood may be in fault two ways, in Quantity or in Quality: In quantity, when it is ſo conſumed that there is not a Superplus left, as in Viragoes and viril women, who through their*

their heat and ſtrength of Nature, digeſt and conſume all their laſt Nouriſhment; as *Hippocrates* writes of *Phætuſa*, who being exiled by her Husband *Pythea*, her Terms were ſuppreſt, her voice changed, and had a Beard with a Countenance like a Man. But theſe I judge rather to be *Anthropophagæ*, Women-eaters, than Women-breeders, becauſe they conſume one of the principles of Generation, which gives a Being to the World, *viz.* the Menſtruous Blood. The Blood likewiſe may be conſumed, and conſequently the Terms ſtayed, by bleeding of the Noſe, by a flux of the Emerhoids, by a *Dyſemeria*, commonly called the Bloody-flux; by many other evacuations, and continual and chronical Diſeaſes. Secondly, the matter may be vitious in quality; as ſuppoſe it be Sanguineous, Phlegmatical, Byleous, or Melancholious, every one of theſe if they offend in Groſneſs, will cauſe an Obſtruction in the Veins.

Signs. Signs manifeſting the Diſeaſe, are pains in the Head, Neck, Back and Loyns; wearineſs of the whole Body, but eſpecially of the Hips and *Legs*, by reaſon of a Conſinity which the Matrix hath with theſe parts; trembling of the Heart. Particular ſigns are theſe; if the Suppreſſion proceeds of Cold, ſhe is Heavy, Sluggiſh, of a pale Colour, and hath a ſlow Pulſe, *Venus* combats are neglected, the Urin is Crude, Watery, and much in quantity; the excrements of the Guts uſually are retained. If of heat,

heat, the ſigns are contrary to thoſe but now recited. If the retention be natural, and come of Conception, this may be known by drinking of *Hydromel*, that is, water and honey, after Supper going to Bed, and by the effect which it worketh; for, after the taking of it, if ſhe feels a beating pain about the Navel and lower parts of the Belly, it is a ſign ſhe hath Conceived, and that the *Suppreſſion* is Natural: if not, then is it vitious, and ought Medicinally to be taken away.

Prognoſticks. With the evil quality of the Womb the whole Body ſtands charged; but eſpecially the Heart, the Liver, and the Brain; and betwixt the Womb and theſe three principal parts, there is a ſingular Conſent. Firſt, the Womb communicates to the Heart by the mediation of thoſe Arteries which come from *Aorta*: Hence the Terms being ſuppreſt, will enſue Faintings, Swoonings, intermiſſion of Pulſe, ceſſation of Breath. Secondly, It communicates to the Liver, by the veins derived from the hollow vein: Hence will follow Obſtructions, Cachexies, Jaundice, Dropſies, hardneſs of the Spleen. Thirdly, It communicates unto the Brain, by the nerves and membranes of the Back: Hence will ariſe Epilepſies, Apoplexies, Frenzies, melancholly Paſſions, pain in the after-parts of the Head, fearfulneſs in ability of ſpeaking. Well therefore may I conclude with *Hippocrates*, If the Months be ſuppreſt, many dangerous Diſeaſes will follow.

Cure.

Cure. *In the Cure of this, and of all the other following Affects, I will obſerve this order. The Cure ſhall be taken from Chirurgical, Pharmaceutical, and Diærstical means. This Suppreſſion is a Plethorick Affect, and muſt be taken away by Evacuation: And therefore firſt we will begin with Phlebotomy. In the midſt of the menſtrual period, open the Liver vein; and for the reverſion of the Humour, two days before the wonted Evacuation, open the* Saphena *on both feet. If the repletion be not great, apply Cupping-glaſſes to the legs and thighs. And although there be no hope to remove the Suppreſſion (as in ſome the* Cotyledones *are ſo cloſed up, that nothing but Copulation will open them) yet it will be convenient, as much as may be, to eaſe Nature of her burden, by opening the Emerhoid veins with a Leach. After Phlebotomy, let the Humours be prepared and made fluxile with Syrup of* Stæchas, Calamint, Betony, Hyſop, Mugwort, Hore-hound, Fumetary, Maiden-hair, *Bathe with* Camomile, Penny-royal, Savin, Bay leaves, Juniper-berries, Rue, Marjoram, Feverfew. *Take of the leaves of* Nep, Maiden-hair, Succory, Betony, *of each one handful, make a Decoction; take thereof three Ounces; Syrup of* Maiden-hair, Mugwort, Succory, *mix of each half an Ounce. After ſhe comes out of the Bath, let her drink it off. Purge with* Pil. de Agaric. Elephang. Cech. Fœtid. Glen *in this Caſe commends* Pil la

de

de Hiera cum Colocyntida; for as they be proper to purge the humour offending, ſo alſo they do open the paſſages of the Womb, and ſtrengthen the faculty by their Aromatical quality.

If the ſtomach be over-charged, let her take a vomit; yet ſuch a one as may work both ways, leſt working only upward, it ſhould too much turn back the humour. Take *Trochisks* of *Agarick*, 2 drams; infuſe them in 3 Ounces of *Oximel*, in which diſſolve of the Electuary *Diaſarum*, one Scruple and half, *Benedic. Laxat.* half an Ounce: Take this after the manner of a Purge.

After the humour hath been purged, proceed to more proper and forceable Remedies. Take Trochisks of *Myrrh*, one dram and half: *Parſley-ſeed*, *Caſtor*, Rinds of *Caſſia*, of each one Scruple; and of the Extract of *Mugwort*, one Scruple and half; *Musk* ten Grains; with the juice of *Smalledge*, make twelve Pills, take two ever Morning, or after ſupper going to Bed. Take of *Cinnamon*, half an Ounce, Roots of *Smirnium*, *Valerian*, *Ariſtolochia*, of each 2 drams. Roots of *Aſrum* one dram; *Caſtor*, *Saffron*, of each 2 Scruples; *Specdiambræ*, 2 drams; Trochisks of *Myrrh*, 4 Scruples; *Tartari*, *Vitrolati*, 2 Scruples; make all into a pouder, with *Mugwort*, *Water*, and *Sugar*, a ſufficient quantity. Make *Lozenges*, take one dram of them every Morning: Or mingle one dram of the pou-

pouder with one dram of Sugar, and take it in White-wine. Take of prepared Steel, Specierum Hieræ of each two drams, Boraſs, Species of Myrrh, of each one Scruple, with the juice of Savine make it up into 38 Lozenges; and take three every other day, before dinner. Take of Caſtor one Scruple, Wild-Carrot-ſeed half a dram, with Syrup of Mugwort, and make four pills, take them in the Morning faſting, and ſo for three days together before the wanted time of the Purgations. Take of Agarick, Ariſtolochia, Juice of Horehound, of each five drams; Rhubarb, Spikenard, Anni-ſeed, Galbanum, Aſſafœtida, Smalledge-Roots, Gentian, of the three Peppers, laccæ, of each ſix drams; with Honey make an Electuary: Take of it three drams for a Doſe. In Flegmatical Bodies nothing better can be given than the Decoction of the wood Guaiacum, with a little Dictam, taken in the Morning faſting, and ſo for twelve days together, without Provoking of ſweat.

Adminiſter to the lower parts by Suffumigations, Peſſaries, Unctions, Injections, Inſeſſions. Make Suffumigations of Cinamon, Nutmeg, Cloves, Bay-berries, Mugwort, Galbanum, Melanthium, Amber, *&c.* Make Peſſaries of Figgs, and the leaves of Mercury bruiſed and rolled up with *Lint.* If you deſire a ſtronger, make one of Myrrh, Bdelium, Opopanax, Ammoniacum, Galbanum, Sagapenum, Methridate, Agarick, Coloquintida,

tida, *&c.* Make Injections of the decoction of Origane, Mugwort, Mercury, Bettony and Figs, inject it into the Womb by an inſtrument fit for that purpoſe. Take Oyl of Almonds, Lillies, Capers, Camomile, of each half an Ounce; Laudani, Oyl of Myrrh, of each two drams; with wax make an Unguent, with which let the places be anointed. Make Inſeſſion of Fænugreek, Camomile, Melilote, Dill, Marjoram, Penny-royal, Feverfew, Juniper-berries, and Calamint. But if the ſuppreſſion comes by a defect of matter, then ought not the Courſes to be provoked, until the *Spirits* be animated and the Blood again increaſed. Or if by proper affects of the Womb, as Dropſies, inflamations, *&c.* then muſt a particular cure be uſed, the which I will not inſiſt upon here, but ſpeak of them as they lye in order.

If the retention comes from repletion or fulneſs; let the air be hot and dry; uſe Moderate exerciſe before Meals; Let your ſleep be ſhorter than ordinary; and your Meat and Drink attenuating. *Seeth* with your Meat, Garden-ſavoury, Time, Origan and Cyche Peaſon. If of emptineſs or defect of matter; let the air be moiſt and moderately hot. *Shun* exerciſe and watchings, let your Meat be nouriſhing, and of a light digeſtion; as rare Eggs, Lamb, Chickens, Almond-milk, and the like.

CHAP.

CHAP. III.

Of the overflowing of the Courſes.

THe Schoolmen ſay, By comparing of Contraries, Truth is made manifeſt. Having therefore ſpoken of the ſuppreſſion of the terms, order requires now, that I ſhould inſiſt upon the overflowing of them, and effect no leſs dangerous than the former: And this immoderate flux of the Months is defined to be a Sanguineous excrement proceeding from the Womb, exceeding both in quantity and time. Firſt, It is ſaid to be Sanguineous, the matter of the flux being only Blood; wherein it differs from that which is commonly called the falſe courſes, or whites; of which, I will ſpeak hereafter. Secondly, It is ſaid to proceed from the Womb; for there are two ways by which the Blood flows forth: The one is by the internal Veins in the Body of the Womb; and this is properly called the monthly flux; The other is by thoſe Veins which are terminated in the Neck of the Matrix; and this is called of *Ætius*, the Hemorrhoides of the Womb. Laſtly, It is ſaid to exceed both in quantity and time. In quantity, ſaith *Hippocrates*, when they flow above 18 Ounces. In time, when they flow above three days. But we take this for a certain character of

their

their inordinate flowing, when the faculties of the Body thereby are weakned. In Bodies abounding with Groſs Humours, this immode ate flux ſometimes unburdens Nature of her Load and ought not to be ſtayed without the counſel of a Phyſitian.

Cauſe.] The cauſe of this Affect is Internal or External ; The Internal cauſe is threefold ; in the matter, in rument, or faculty. The matter, which is the Blood, may be vitious two ways. Firſt in quantity, it being ſo great that the Veins are not able to contain it. Secondly in quality, it being aduſt, ſharp, watriſh or unconcocted. The inſtrument, *viz.* the Veins are faulty by the dilatation of the Orifice ; which may be cauſed two ways. Firſt by the heat of the conſtitution, climate or ſeaſon, heating the Blood, whereby the paſſages are dilated, and the faculty weakned, that it cannot retain the Blood. Secondly, by Falls, Blows, violent motion, breaking of the Vein, *&c.*

The external cauſe may be calidity of the Air, Lifting, carrying of heavy Burdens, unnatural Child-birth, Falls, *&c.*

Signs.] In this inordinate flux the appetite is decayed, the concoctions depraved, and all the actions weakned, the feet are ſwelled, the colours of the Face is changed, and a general feebleneſs poſſeſſeth the whole Body. If the flux comes by the breaking of a Vein, the Body is ſomething Cold, the Blood flows forth on heaps, and that ſuddenly, with great pain,

pain. If it comes through heat, the Orifice of the Veins, being dilated, then is there little or no pain, yet the Blood flows faſter than it doth an Eroſion; and not ſo faſt as it doth in a Rupture. If by Eroſion, or ſharpneſs of Blood, ſhe feels a great heat ſcalding the paſſage: It differs from the other two, in that it flows not ſo ſuddenly nor ſo copiouſly as they do. If by weakneſs of the Womb, ſhe abhorreth the uſe of *Venus*. Laſtly if it proceeds from an evil quality in the Blood; drop ſome of it on a Cloth, and when it is dry, you may judge of the quality by the Colour. If it be Cholerick, it will be Yellow; If Melancholly, Black; If Flegmatical, watriſh and whitiſh.

Prognoſticks.] If with the flux be joyned a convulſion, it is dangerous, becauſe it intimates the more noble parts are vitiated; and a convulſion cauſed by emptineſs is deadly. If it continues long it will be cured with great difficulty; for it was one of the miracles which our Saviour Chriſt wrought to cure this diſeaſe when it had continued 12 Years. To conclude, if the flux be inordinate, many diſeaſes will enſue; and without remedy, the Blood together with the native heat being conſumed, either cachectical Hydropical, or paralitical diſeaſes will follow.

Cure.] The cure conſiſteth in three particulars. Firſt, in repelling and carrying back of the Blood. Secondly, in correcting and

and taking away the fluxibility of the matter. Thirdly, in corroborating the veins and faculties, For the firſt; To cauſe a regreſſion of the Blood, open a vein in the Arm, and draw out ſo much blood as the ſtrength of the Patient will permit; and that not together, but at ſeveral times; for hereby the ſpirits are the leſs weakned, and the retraction ſo much the greater.

Apply cupping glaſſes to the Breſts, and alſo to the Liver, that the reverſion may be in the Fountain.

To correct the fluxibility of the matter, Cathartical means, moderated with Aſtrictories, muſt be uſed.

If it be cauſed by Eroſion, or ſharpneſs of blood; conſider whether the Eroſion be by ſalt Flegm, or a duſt Colour. If by ſalt Flegm, Prepare with ſyrup of Violets, Wormwood, Roſes, Citron pills, Succory, *&c.* Then take this purgation following. Take Myrobolans, Chebul, half an Ounce, Trochisks of Agarick, one Dram, with Plantain-water make a decoction; add thereunto ſir. roſat. lax. three Ounces, and make a potion.

If by adult Choller, prepare the Body with Syrup of Roſes, Myrtles, Sorrel, Purſlain, commixt with water of Plantain, Knotgraſs, and Endive: Then purge with this potion: Take Rinds of Myrobolans, Rhubarb, of each one Dram; Cinamon fifteen Grains; infuſe them one Night in Endive-water: Add to

the

the ſtraining pulp of *Tamarind*, *Caſſia*, of each half an Ounce; Syrup of *Roſes* an Ounce; make a potion.

If the Blood be watriſh and unconcoct, as it is in Hydropical Bodies, and flows forth by reaſon of the tenuity and thinneſs, to draw off the Water will be profitable. Purge with *Agarick*, *Elaterium*, and *Coloquintida*: Sweating is proper in this cauſe; for by it the matter offending is taken away, and the motion of the Blood is carried to the outward parts. To procure Sweat, uſe *Carduus-water* with *Mithridate*, or the decoction of *Guaiacum*, *Saſſafras*, and *Sarſa-parilla*; the Gum of *Guaiacum* alſo doth greatly provoke Sweat, Pills of *Sarſa-parilla* taken every night going to Bed, are worthily commended. If the Blood flows forth from the opening or breaking of a Vein, without any evil quality in its ſelf, then ought only Corroboratives to be applied; which is the laſt thing to be done in the cure of this inordinate flux.

Take of *Bole-Armoniac* one Scruple; *London-Treacle*, one dram; old conſerve of *Roſes*, half an Ounce; with Syrup of *Myrtles*, make an Electuary. Or if the flux hath continued long, take of *Maſtick*, 2 drams; *Olibani*, *Troch. de Carabe*, of each one dram; *Balauſtiorum*, one Scruple; make a pouder; with Syrup of Quinces make it into Pills; take one always before Meals. Take *Lapidis Hæmatitis-Triti*, of each 2 Scruples; *Specierum Triaſan-*

aſantali, one Ounce; *Troch. de Carabe*, *de ſcoria ferri*, *Coral*, *Frankincenſe*, of each one Scruple; fine *Bole*, one Scruple; beat theſe to fine Powder; and with Sugar and Plantain water, a ſufficient quantity, make Lozenges. Aſſes-Dung is well approved of, whether taken inwardly with Syrup of Quinces, or applied outwardly with Steeled water.

Galen by conveying the juice of it through a Metrenchita into the Womb four days together, cured this immoderate Flux, which no ways elſe could be reſtrained. Going to Bed let her take one Scruple and a half of *Philonij Romani* in a wafer, make Suffumigations for the Matrix, of *Maſtick*, *Frankincenſe*, burnt *Frogs*, not forgetting the hoof of a *Mule*. Take of the juice of *Knot graſs*, *Comfery*, *Quinces*, of each one Ounce; *Camphire*, one Dram; dip ſilk Cotton therein, and apply it to the places. Take of Oyl of *Maſtick*, *Myrtles*, *Quinces*, of each half an ounce; fine *Bole*, *Troch. de Carabe*, *Sanguinis Draconis*, of each one dram; *Wax* and *Vinegar*, a ſufficient Quantity, make an Unguent, apply it both before and behind. Take of *Plantain*, *Shepherds Purſe*, *red Roſe leaves*, of each one Handful: of *Goats* and *Aſſes Dung* dryed, of each one ounce and a half: *Acatia*, *Hypociſtidos*, of each one ounce and a half; dryed *Mint* one ounce; *Bean-Meal*, three ounces: boyl all theſe in *Plantain-water*, and make of it two Plaiſters: apply one before and the other behind.

hind. If the blood flows from thoſe Veins which are terminated in the Neck of the Matrix, then it is not called the overflowing of the Terms, but the Emerhoids of the Womb: Yet the ſame Cure will ſerve them both, only the inſtrumental Cure will a little differ; for in the Uterine Emorhoids, the ends of the Veins hang over, like little Teats or Puſhes, which muſt be taken away by inciſion, and then the Veins cloſed up with Aloes, fine Bole, burnt Allom, Troch. de Terra ſigil. Myrrhe, Maſtick, with the juice of Comfrey, and Knot graſs, laid Plaiſter-wiſe thereto.

The Air muſt be cold and dry: all motion of the body is forbidden. Let her Meat be *Pheaſant*, *Partridge*, *Mountain-birds*, *Coneys*, *Calf's* Feet, *&c.* and let her Beer be mix'd with the juice of Pomgranates and Quince.

CHAP. IV.

Of the Weeping of the Womb.

THe weeping of the Womb is an unnatural flux of Blood, coming from the Womb, by drops, or after the manner of Tears, cauſing violent Pains in the ſame, keeping neither period, nor time. By ſome it is referred unto the immoderate Evacuation of the Courſes, yet they are diſtinguiſh'd in the quantity and manner

manner of their flowing ; in that they flow copiouſly and freely : In this continually, thô by little and little, and that with great Pain and Difficulty ; wherefore it is likened unto the Strangury.

The Cauſe is in the Faculty, Inſtrument, or Matter. In the Faculty by being enfeebled, that it cannot expel the Blood ; and the Blood reſting there, makes the parts of the Womb grow hard, and ſtretcheth the Veſſels, from whence proceeds the Pain in the Womb. In the Inſtrument, by the narrowneſs of the Paſſages. Laſtly, It may be in the matter of the Blood, which may offend in too great a quantity, or in an evil quality, it being groſs and thick, that it cannot flow forth as it ought to do, but by drops.

The Signs will beſt appear by the Relation of the Patient.

Hereupon will enſue Pains in the Head, Stomach and Back, with Inflammations, Suffocations, and Excoriations of the Matrix.

If the ſtrength of the Patient will permit, firſt open a Vein in the Arm, rub the upper Parts, and let her Arms be corded, that the force of the Blood may be carried backward.

Then apply ſuch things as may laxate and molify the ſtretching of the Womb, and aſſwage the ſharpneſs of the Blood, as *Cataplaſms* made of *Bran*, *Linſeed*, *Fenugreek*, *Melilote*, *Mallows*, *Mercury*, and *Atriplex*. If the Blood be viſcous and groſs, add thereto *Mug-*

wort, Calamint, Dictam, and Betony: And let her take of Venice-Treacle, the quantity of a Nutmeg, with Syrup of *Mugwort* every morning. Anoint the places with Oyl of Lillies, Roſes, Linſeed, ſweet Almonds, and Calfs Marrow. Make injections of the Decoctions of *Mallows*, *Mercury*, Linſeed Groundſel, *Mugwort*, Fenugreek, with Oyl of ſweet Almonds.

Sometimes it is cauſed by a wind, and then Phlebotomy, is to be omitted; and in the ſtead thereof take Syrup of Feverfew, one Ounce; Honey of Roſes, Syrup of Stœchas, of each half an Ounce; water of Calamint, *Mugwort*, Betony, Hyſop, of each one Ounce; make a Julep. If the pain continues, take this Purgation. Take *Specierum Hieræ*, one Dram; *Diacatholicon* half an ounce, Syrup of Roſes laxative, one Ounce; with the Decoction of *Mugwort*, and the four Cordial Flowers, make a Potion. If it come thrô weakneſs of the Faculty, let that be Corroborated. If thrô groſſneſs and ſharpneſs of the Blood, let the quality of it be altered, as I have ſhewn in the foregoing Chapter. Laſtly, If the excrements of the Gut be retained, provoke them by a Clyſter, of the Decoction of Camomile, Betony, Feverfew, *Mallows*, Linſeed, Juniper-berries, Cumin-ſeed, Anniſeed, *Melilot*, adding thereto of Diacatholicon, half an Ounce; *Hiera Picra*, two Drams; Honey, Oyl, of each one Ounce; *Salniter*, a Dram and a half. The Patient muſt abſtain from ſalt, ſharp, and windy Meats.

CHAP.

CHAP. V.

Of the falſe Courſes, or Whites.

FRom the Womb proceeds not only the menſtruous Blood, but accidentally, many other Excrements, which by the Ancients are comprehended under the Title of *RHOUS GUNAIKAIOS*, which is a diſtillation of variety of corrupt Humours thrô the Womb, flowing from the whole Body, or part of the ſame, keeping neither courſe nor colour, but varying in both.

Cauſe. The Cauſe is either promiſcuouſly in the whole Body, by a *Cacochymia*, or weakneſs of the ſame; or in ſome of the Parts; as in the Liver, which by the inability of the Sanguificative faculty, cauſeth a generation of corrupt Blood; and then the matter is reddiſh; ſometimes in the Gall, being ſluggiſh in its Office, not drawing away thoſe cholerick Superfluities, which are ingendred in the Liver; and the matter is Yellowiſh. Sometimes in the Spleen, not defecating and cleanſing the blood of the dregs and excrementitious parts; and then the matter flowing forth, is blackiſh. It may alſo come from Catarrhs in the Head: or from any other putrified or corrupted Member. But if the matter of the Flux be white, the cauſe is either in the Stomach, or Reins. In the Stomach by a Phlegmatical and Crude

matter there contracted, and vitiated through Grief, Melancholly and other Diſtempers: For otherwiſe, if the matter were only *Pituita*, crude Phlegm, and no ways corrupt or vitiated, being taken into the Liver, it might be converted into Blood; for Phlegm in the Ventricle is called Nouriſhment half digeſted: But being corrupt, thô ſent unto the Liver, yet it cannot be turned into Nutriment; for the ſecond Concoction cannot correct that which the firſt hath corrupted; and therefore the Liver ſends it to the Womb, which can neither digeſt it, nor repel it, and ſo it is voided out, ſtill keeping the Colour which it had in the Ventricle. The cauſe alſo may be in the Reins being overheat, whereby the Spermatical matter, by reaſon of its thinneſs flows forth. The external cauſe may be moiſtneſs of the Air, eating of corrupt Meats, Anger, Grief, Slothfulneſs, immoderate Sleeping, Coſtiveneſs of Body.

The Signs are extenuation of the Body, ſhortneſs and ſtinking of Breath, loathing of Meat, pain in the Head, ſwelling of the Eyes and Feet, Melancholly humidity flows from the Womb of divers Colours, as reddiſh, black, green, yellow, white. It differs from the flowing and over-flowing of the Courſes, in that it keeps no certain periods, and is of many Colours, all which do degenerate from Blood.

Prognoſticks. If the Flux be Phlegmatical it will continue long and be difficult to Cure, yet if Vomiting, or the Flux *Diarrhæa* happeneth, diverting

diverting the Humour, it cures the Diſeaſe. If it be Cholerick, it is not ſo permanent, yet more perilous, for it will cauſe clifts in the Neck of the Womb, and ſometimes make an excoriation in the Matrix. If melancholick it is moſt Dangerous and Contumacious; yet the Flux of the Emerhoids adminiſters Cure.

If the matter flowing forth, be reddiſh, open a Vein on the Arm; if not, apply Ligatures to the Arms and Shoulders. *Galen* glories of himſelf, how he cured the Wife of *Boetus*, labouring of this Diſeaſe, by rubbing the upper parts with crude Honey.

If it be cauſed by a Diſtillation from the Brain, take Syrup of Bettony, Stæchas, and Marjoram. Purge with Pill. coch. *ſine quibus de Agarico*: make *Naſalia* of the juice of Sage, Hyſop, Betony, *Nigella*, with one drop of Oyl of Cloves, and a little ſilk Cotton. Take *Elect. Dianth. aromat. roſat. diambre, diamoſci, dulcis*, of each one Dram; Nutmeg half a Dram; with *Sugar*, and *Betony-water*, make Lozenges, to be taken every Morning and Evening. Take *Auriæ Alexandrinæ*, half a Dram, at Night going to Bed. If theſe things help not, uſe the Suffumigation, and Plaiſter, as they are preſcribed.

If it proceeds from Crudities in the Stomach, or from a Cold diſtempered Liver, take every morning of the Decoction of *Lignum Sanctum*. Purge with Pil. *de Agarico, de Hermodact. de Hiera Diacolocynthid. Fœtida, A-*

grigative. Take of *Elect. Aromat. Roſ.* two *Drams*; *Citron-peels* dryed, *Nutmeg*, *long Pepper*, of each one Scruple; *Diagalanga*, one *Dram*, *Santali Albi*, *Ligni Aloes*, of each half a Scruple; *Sugar* ſix ounces; with *Mint*-water, and make Lozenges of it: Take of them before Meals. If with Frigidity of the Liver, there be joyned a repletion of the Stomach, Purging by Vomit is commendable: For which take three *Drams* of the Electuary *Diaſaru. Galen* allows of *Dieuretical* means; as of *Apium*, *Petroſilinum*, &c.

If the matter of the Flux be Cholerick, prepare the Humour with Syrup of Roſes, Violets, Endive, Succory. Purge with *Myrabolans*, *Manna*, Rhubarb, Caſſia. Take of Rhubarb, two drams; Anniſeed, one dram, Cinnamon, a Scruple and a half; infuſe them in ſix Ounces of Prune-broth. Add to the ſtraining, of *Manna*, one Ounce; and take it in the Morning according to Art. Take Specierum Diatrionſantalon, *Diatragacant. Frig. Diarrhod.* Abbatis *Diacydonit.* of each one *Dram*; Sugar, four Ounces, with Plantain-water make *Lozenges*. If the Clyſter of the Gall be ſuggiſh and do not ſtir up the Faculty of the Guts, give hot Gliſter of the *Decoction* of the four mollifying Herbs with Honey of Roſes and Aloes.

If the Flux be Melancholious, prepare with Syrup of Maiden-hair, Epithimum, Polypody, Burrage, Bugloſs, Fumetary, Hart's-Tongue, and

and Syrupus *Byſantinus*, which muſt be made without Vinegar; otherwiſe it will rather animate the Diſeaſe than Nature; for *Melancholly* by the uſe of Vinegar is encreaſed; and both by *Hippocrates*, *Sylvius* and *Avenzoar* it is diſallowed of, as an Enemy to the Womb, and therefore not to be uſed inwardly in Uterine Diſeaſes. Purgers of *Melancholly* are Pilulæ Fumariæ, Pilulæ Indæ, Pil. de Lapide Lazuli, Diaſena & Confectio Hamech. Take of ſtamped Prunes, two Ounces; Senna, one Dram; Opithimum, Polipody, Fumetary, of each a Dram and a half; ſower Dates, one Ounce; with Endive-water make a Decoction, take of it four Ounces; add unto it Confectionis Hamech, three Drams; *Manna* three Drams. Or take Pil. Indarum, Pil. Fœtidarum, Agarici Trochiſcati, of each one Scruple; Pills of Rhubarb one Scruple; Lapidis Lazuli, ſix Grains; with Syrup of Epithimum make Pills, and take them once every Week. Take Elect. Latificantis *Galeni*, three Drams; Diamargaritti Calidi, one Dram; Diamoſci Dulcis, Conſerves of *Burrage*, Violets, *Bugloſs*, of each half a Dram; Citron-Peels condited, one Dram; Sugar, ſeven Ounces; with Roſe-water make Lozenges.

Laſtly, Let the Womb be cleanſed from the corrupt matter, and then Corroborated: For the putrifying thereof, make Injections of the Decoction of *Betony*, Feverfew, *Mugwort*, Spikenard, *Roſtort*, *Mercury*, Sage; adding thereto Sugar, Oyl of ſweet Almonds,

of each two Ounces: Peſſaries alſo may be made of ſilk Cotton, madified in the juice of the aforenamed Herbs. To Corroborate the Womb, you may thus prepare Trochisks, Take of Mugwort, Feverfew, Myrrh, Amber, Mace, Nutmeg, Styrax, Ligni Aloes, red Roſes, of each one Ounce; with the Mucilage of Tragacanth make Trochisks; caſt ſome of them into Coals, and ſmother the Womb therewith. Make Fomentations for the Womb of red Wine, in which hath been decocted *Maſtick*, *fine Bole*, *Balauſtia*, and red *Roſes*: Anoint the *Matrix* with Oyl of Quinces and *Myrtles*; and apply thereto *Emplaſtrum pro Matrix*; and let her take of *Diamoſcum Dulce*, and *Elect. Aromaticum* every *Morning*.

A drying Diet is commended to be beſt, becauſe in this Affect, the Body moſt commonly abounds with Phlegmatical and Crude Humours. For this cauſe, *Hippocrates* counſels the Patient to go to Bed Supperleſs. Let her *Meat* be Partridge, Pheaſant, Mountain-Birds, rather Roaſted than Boyl'd. Immoderate Sleep is Forbidden; Moderate Exerciſe is Commended.

CHAP.

CHAP. VI.

Of the Suffocation of the Mother.

THis Affect, (which ſimply Conſidered, is none, but the Cauſe of an Affect) is called in *Engliſh*, the Suffocation of the Mother, not becauſe the Womb is Strangled, but for that it cauſeth the Woman to be choaked. It is a retraction of the Womb towards the *Midriff* and Stomach, which preſſeth and cruſheth up the ſame, that the inſtrumental cauſe of reſpiration, the *Midriff*, is Suffocated, which conſenting with the *Brain*, cauſeth the Animal Faculty, the efficient cauſe of Reſpiration alſo, to be intercepted; whereby the Body being refrigerated, and the Actions depraved, ſhe falls to the Ground, as one being Dead.

In theſe Hyſterical Paſſions, ſome continue longer, ſome ſhorter. *Rabby Moſes* writes of ſome, which lay in the Paroxiſme of the Fit two days. *Ruffius* makes mention of one, which continued in the ſame Paſſion three Days and three Nights; and at the three days end ſhe revived. That we may learn by other mens harms to beware, I will give you one Example more. *Paræus* writeth of a Woman in *Spain*, which ſuddenly fell into a Uterine Suffocation, and appeared to the Judgment of Man as dead: her Friends wondering at this her ſudden Change

Change, for their better Satisfaction, ſent to the Chyrurgeon to have her Diſſect; who beginning to make an Inciſion, the Woman began to move, and with a great Clamour returned to her ſelf again, to the Horror and Admiration of all the Spectators.

To the end therefore, you may diſtinguiſh the Living from the Dead, the Ancients preſcribe three Experiments. The firſt, is to lay a light Feather to the *Mouth*, and by the motion of it you may judge, whether the Patient be Living or Dead. The ſecond, is to place a Glaſs of Water on the *Breſt*, and if you perceive it to move, it betokeneth Life. The Third is to hold a pure Looking-glaſs to the *M*outh and Noſe; and if the Glaſs appear thick with a little Dew upon it, it betokeneth Life. And theſe three Experiments are good, yet with this Caution, that you ought not to depend on them too much; for, though the Feather and the Water do not move, and the Glaſs continue pure and clear, yet it is not a neceſſary Conſequence that ſhe is deſtitute of Life: For the motion of the Lungs, by which the Reſpiration is made, may be taken away that ſhe cannot *B*reathe, yet the Internal Tranſpiration of the Heat may remain, which is not manifeſted by the motion of the *B*reſt, or Lungs, but lyes Occult in the Heart and inward Arteries. Examples hereof we may have in the Fly and Swallow, which in the Cold of Winter, to the Occular

Aſpect,

Aſpect ſeem Dead, Inanimate, and Breathe not at all; yet they Live by the Tranſpiration of that Heat which is reſerved in the Heart and inward Arteries; therefore when the Summer approacheth, the internal Heat being Revocated to the outward parts, they are then again revived out of their Sleepy Extaſie.

Thoſe Women therefore that ſeem to Dye ſuddenly, and upon no evident Cauſe, let them not be committed unto the Earth, until the end of three Days, leſt the Living be Buried for the Dead.

Cure. The part affected is the Womb; of which there is a twofold motion, Natural and Symptomatical. The Natural motion, is when the Womb attracteth the Humane Seed, or excludeth the Infant, or Secundine. The Symptomatical motion, of which we are here to ſpeak, is a Convulſive drawing upward of the Womb.

The Cauſe uſually is in the Retention of the Seed, or in the Suppreſſion of the *Months*, cauſing a Repletion of Corrupt Humours in the Womb, from whence proceeds a Flatulent Refrigeration, cauſing a Convulſion of the Ligaments of the Womb. And, as it may come from Humidity or Repletion, being a Convulſion, it may be cauſed by Emptyneſs or Dryneſs. And Laſtly, by Abortion, or difficult Child-birth.

Signs.

Signs. At the approaching of the ſuffocation there is a paleneſs of the Face, weakneſs of the legs, ſhortneſs of breath, Frigidity of the whole body, with a working up into the Throat, and then ſhe falls down, as one void both of Senſe and Motion. The mouth of the Womb is cloſed up, and being touched with the Finger feels hard. The paroxiſm of the Fit once paſt, ſhe openeth her eyes, and feeling her Stomach oppreſt, ſhe offers to vomit. And leſt that any ſhould be deceived in taking one Diſeaſe for another, I will ſhew how it may be diſtinguiſht from thoſe Diſeaſes, which have the neareſt affinity with it's ſelf.

It differs from the Apoplexy, by reaſon it comes without ſhreeking out; alſo in the Hyſterical paſſion, the Senſe of Feeling is not altogether ſo deſtroyed and loſt, as it is in the Apoplectical Diſeaſe. It differs from the Epilepſie, in that the Eyes are not wreſted, neither does any ſpumy Froth come from the mouth; and that Convulſive motion, which ſometime is joyned to Suffocations, is not ſo Univerſal, as it is in the Epilepſie, only this, or that member is Convuls'd, and that without any vehement Agitation. In the Sincope, both Reſpiration and Pulſe is taken away; the Countenance waxeth Pale, and She Swoons away ſuddenly; but in the Hyſterical Paſſion, commonly there is both Reſpiration and Pulſe, though it cannot well be perceived, her Face looks Red, and ſhe hath

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a forewarning of her Fit. Yet it is not denied but that a Sincope may be joyned with this Suffocation. Laſtly, it is diſtinguiſht from the Lethargy by the Pulſe, which in the one is great, and in the other little.

Prognoſticks. If the Diſeaſe hath its being from the Corruption of the Seed, it foretells more danger than if it proceeded from the ſuppreſſion of the Courſes; becauſe the Seed is concocted, and of a purer quality, than the menſtruous Blood; and the more pure being Corrupted, becomes the more foul and filthy; as appears in Eggs, the pureſt Nouriſhment, which vitiated, yield the noiſomeſt Savour. If it be accompanied with a Sincope, it ſhews Nature is but weak, and that the Spirits are almoſt exhauſt. But if Sneezing follows, it ſhews that the heat which was almoſt extinct, doth now begin to return, and that Nature will ſubdue the Diſeaſe.

Cure. In the Cure of this Affect, two things muſt be obſerved. Firſt, That during the time of the Paroxiſm, Nature be provoked to expel thoſe malignant Vapours which binds up the Senſes, that ſhe may be recalled out of that Sleepy Extaſie. Secondly, That in the intermiſſion of the Fit, proper Medicines be applyed to take away the Cauſe.

To ſtir up Nature, faſten Cupping-glaſſes to the Hips and Navel; apply Ligatures to the Thighs; rub the Extream parts with Salt, Vinegar, and Muſtard. Cauſe loud Clamours and

and Thundrings in her Ears. Apply to the Noſe Aſſafœtida, Caſtor, and Sagapenum ſteeped in Vinegar. Provoke her to Sneeze by blowing up into her Noſe the Powder of Caſtor, white Pepper, Pellitory of *Spain*, and white Hellebore. Hold under her Noſe *Partridge* Feathers, Hair, and Old Shoes burnt, and all other ſtinking things: for evil Odours are an Enemy to Nature: Hence the Animal Spirits do ſo conteſt and ſtrive againſt them, that the Natural Heat is thereby reſtored. The *Brain* is ſo oppreſt ſometimes, that we are compel'd to burn the outward skin of the Head, with hot Oyl, or with a hot Iron. Sharp Clyſters and Suppoſitories are available. Take of Sage, Calamint, Hore-hound, Feverfew Marjoram, *Betony*, Hyſop, of each one handful; Anniſeed, half an Ounce; Coloquintida, white Hellebore, Sal. Gemmæ, of each two Drams; boyl theſe in two Pound of Water to the half: Add to the ſtraining, Oyl of Caſtor, two Ounces; Hieræ Picræ, two drams; and make a Clyſter of it. Or take of Honey boyled, two Ounces; Euphorbij half a Scruple; Coloquintida four Grains; white Hellebore two Grains; Salt one Dram; make a Suppoſitory. *Hippocrates* writeth of a Hyſterical Woman which could not be freed from the Paroxiſm, but by pouring cold water on her: Yet this Cure is Particular, and ought to be adminiſtred in the midſt of Summer, when the Sun is in the *Tropick* of *Cancer*.

If

If it be cauſed by the retention and corruption of the Seed, at the inſtant of the Paroxiſm, let the *Midwife* take Oyl of Lillies, *Marjoram*, and *Bays*, diſſolving in the ſame two grains of *Civet* and as much *Muſk*; let her dip her Finger therein, and put it up into the Neck of the Womb, tickling and rubbing the ſame.

The Fit being over, proceed to the curing of the Cauſe. If it ariſe from the ſuppreſſion of the Menſes, look the Cure in page 105. If from the retention of the Seed, a good Husband will adminiſter Cure: But thoſe which cannot honeſtly purchaſe that Cure, muſt uſe ſuch things as will dry up and diminiſh the Seed, as *Diaciminum*, *Diacalaminthes*, &c. Amongſt *Botanicks*, the Seed of *Agnus Caſtus* is well eſteemed of, whether taken inwardly, applied outwardly, or received as a Suffumigation: It was held in great honour amongſt the *Athenians*, for by it they did remain as pure Veſtals, and preſerved their Chaſtity only by ſtrowing it on the *Bed* whereon they lay; and hence it had the Name of *Agnus Caſtus* given to it, as denoting its effects. Make an iſſue on the inſide of each leg, a handful breadth below the knee. Make Trochiſks of Agarick, two Scruples; wild Carrot-ſeed, Ligni Aloes, of each half a Scruple; waſh'd Turpentine, three drams; with Conſerve of Anthos make a Bolus. *Caſtor* is of excellent uſe in this caſe, one dram of it being taken in White-wine; or you may make Pills of it, with Mithridate and take 'em going

going to Bed. Take of white Briony Root dried and cut after the manner of Carrots, one Ounce; put it into a draught of Wine, placing it by the Fire, and when it is warm drink it. Take Myrrh, Caſtor, Aſſafœtida, of each one Scruple; Saffron and Rue-ſeed, of each four Grains; make eight Pills, and take every Night two, at your entrance into Bed.

Galen by his own Example commends unto us Agarick pulveriz'd, of which he frequently gave one Scruple in White-wine. Lay to the Navel at Bed-time, a head of Garlick bruiſed, faſtening it with a Swathing-band. Make a Girdle of Galbanum for the Waſte, and alſo a Plaiſter for the Belly; placing in one part of it both Civet and Musk, which muſt be laid upon the Navel. Take *Pulveris Benedict.* Trochisks of Agarick, of each two drams; Mithridate a ſufficient quantity, and ſo make a Peſſary, and it will purge the Matrix of Wind and Phlegm. Foment the Natural part with Sallet Oyl, in which hath been boyled Rue, Feverfew, and Camomile. Take of Roſe-leaves one handful, Cloves two Scruples, quilt them up in a little Cloth, and boyl them in Malmſie, the eighth part of an hour, and apply 'em to the Mouth of the Womb as hot as may be endur'd; but let not the ſmell come to her Noſe. A drying Diet muſt be obſerved, the moderate uſe of *Venus* is commended. Let her Bread be Anniſeed Bisket, her Fleſh-Meat rather roaſted than boyled.

CHAP.

CHAP. VII.

Of the Deſcending or Falling of the Mother.

THE Falling down of the Womb is a relaxation of the Ligatures, whereby the Matrix is carried backward, and in ſome hangs out in the bigneſs of an Egg: Of this there be two kinds, diſtinguiſh'd by a Deſcending and a Precipitation. The Deſcending of the Womb is, when it ſinketh down to the entrance of the Privities, and appears to the Eye either not at all, or very little. The Precipitation is, when the Womb like a Purſe is turned inſide outward, and hangs betwixt the Thighs in the bigneſs of a Cupping-glaſs.

Cauſe. The Cauſe is External or Internal: The External cauſe is difficult Child-birth, violent pulling away of the Secundine, raſhneſs and inexperience in drawing away of the Child, violent Coughing, Sneezing, Falls, Blows, carrying heavy Burdens. The Internal Cauſe in general is over-much humidity flowing unto thoſe parts, hindring the operations of the Womb, whereby the Ligaments by which the Womb is ſupported, are relaxed. The Cauſe in particular is referr'd to be in the retention of the Seed, or in the ſuppreſſion of their Monthly Courſes.

Signs.

Signs. The Arſe-gut and the Bladder oftentimes are ſo cruſhed, that the paſſage of both the Excrements is hindred. If the Urine doth flow forth, it is white and thick; and the Midriff is moleſted, the Loyns are grieved, the Privities pained, the Womb ſinks down to the entrance of the private Parts, or elſe comes clean out.

Prognoſtiks. This Grief poſſeſſing an old Woman, is cured with great difficulty, becauſe it weakens the Faculties of the Womb, and therefore thô it be reduced into his proper place, yet upon every little illneſs, or indiſpoſition, it is ſubject to return; and ſo it is with the younger ſort, if the Diſeaſe be inveterate. If it be caus'd by putrifaction in the Nerves, it is incurable.

Cure. The Womb naturally being placed between the ſtrait Gut and the Bladder, and now fallen down, ought not to be put up again, until the faculty both of the Guts and Bladder be ſtirred up.

Nature being unloaded of her Burthen, let the Woman be placed on her back, in ſuch ſort that her legs may be higher than her head; let her feet be drawn up to her hinder Parts, with her knees ſpread abroad: Then molify the Swelling with Oyl of Lillies and ſweet Almonds, or with the decoction of Mallows, Beets, Fenugreek, and Linſeed. When the Inflammation is diſſipated, let the Midwife anoint her hand with Oyl of Maſtick, and reduce the Womb

Womb into its place. The Matrix being put up, the ſituation of the Patient muſt be changed; let her legs be out at length, and laid together; ſet Cupping-glaſſes to the breſts and navel: Boyl Mugwort, Feverfew, red Roſes, and Comfery, in red Wine, and foment the places therewith. Make a Suffumigation for the Matrix of Caſtor, Aſſafœtida, Frankincenſe, and Maſtick: Take *Sandarachæ Olibani*, Cypreſs Nuts, of each three drams; Maſtick, Styrax, Frankincenſe, of each an ounce; fine Bole, one dram; with Oyl of Myrtles and Wax make two Plaiſters, apply one before, and the other behind. Take of red Roſes, Pomegranate Pills, Acorn-cups, Myrtle-berries, of each two ounces; Medlar-leaves, Sage, Rue, Origan, Comfery, Wormwood, of each a handful and a half; boyl all theſe in water, and make an Inſeſſion. Move ſweet Odours to the Noſe, and at her coming out of the Bath give her of Syrup of Feverfew one ounce, with one dram of Mithridate. Take Laudani, Maſtick, of each three drams; Galbani, half an ounce; Styracis two drams; make therewith a Plaiſter for the Navel. Then make Peſſaries of Aſſafœtida, Saffron, Comfery, Maſtick, adding thereto a little Caſtor.

The Practice of *Pareus* in this caſe, was to make them only of Cork, in figure like a little Egg, covering them over with Wax and Maſtick diſſolved together, faſtening to it a thred, and ſo to put it up into the Womb.

The

The preſent danger being now taken away, and the Matrix ſeated in its natural abode, the remote cauſe muſt be removed. If the Body be Plethorick, open a Vein; Prepare with Syrup of Betony, Calamint, Hyſop, and Feverfew. Purge with *Pil. de Hiera cum Agaric. Pil. de Colocyn.* If the Stomach be oppreſs'd by Crudities, unburden it by Vomiting. Sudorifical Decoctions of *Lignum ſanctum* and Saſſifras, taken twenty Days together, dries up the ſuperfluous moiſture, and conſequently ſuppreſſeth the cauſe of the Diſeaſe.

Let the Air be hot and dry, and your Diet hot and attenuating: Abſtain from Dancing, Leaping, Sneezing, and from all Motion, both of Body and Mind: Eat ſparingly, Drink not much, Sleep moderately.

CHAP. VIII.

Of the Inflammation of the Womb.

THE Phlegmon, or Inflammation of the Matrix, is a Tumour poſſeſſing the whole Womb, accompanied with unnatural heat, by obſtructions and gathering together of corrupt Blood.

Cauſe. The Cauſe of this Affect is ſuppreſſion of the Months, repletion of the whole Body, immoderate uſe of *Venus*, often handling of

of the Genitals, difficult Child-birth, Vehement agitation of the Body, Falls, Blows; to which alſo may be added, the uſe of ſharp Peſſaries, whereby not ſeldom the Womb is inflamed. Cupping-Glaſſes alſo faſtened to the *Pubes* and *Hypogaſtreum*, draw the Humours to the Womb.

Signs.] The Signs are aguiſh Humours, pains in the Head and Stomach, Vomiting, coldneſs of the Knees, convulſions of the Neck, doting, trembling of the heart; ſometimes there is a ſtraitneſs of Breath, by reaſon of the heat which is communicated to the *Diaphragma*, or Midriff, the Breſts ſympathizing with the Womb, are pained and ſwelled. *Particular Signs.* If the fore-part of the Matrix be inflamed, the Privities are grieved, the Urine is ſuppreſt, or flows forth with difficulty. If the after-part, the Loyns and Back ſuffer, the Excrements are retained. If the right ſide, the right Hip ſuffers, the right leg is heavy, ſlow to motion, in ſo much, that ſometimes ſhe ſeems to Halt. And ſo if the left ſide of the Womb be inflamed, the left Hip is pained, and the left Leg is weaker than the right. If the Neck of the Womb be affected, the Midwife putting up her Finger, ſhall feel the Mouth of it retracted and cloſed up, with a hardneſs about it.

Prognoſticks.] All Inflammations of the Womb are dangerous, if not deadly; and eſpecially if the totall ſubſtance of the Matrix be inflamed. Yet they are leſs perillous, if they be

in

in the Neck of the Womb. A Flux of the Belly foretells Health, if it be Natural, for Nature works beſt by the uſe of her own Inſtruments.

Cure. In the Cure, Firſt, let the humour's flowing to the Womb be repel'd; for effecting of which, after the Belly hath been looſned by cooling Clyſters, Phlebotomy will be needful; open therefore a Vein in the Arm, and (if ſhe be not with Child) the day after ſtrike the *Saphena* on both Feet: Faſten Ligatures and Cupping-glaſſes to the Arms; and rub the upper Parts.

Purge lightly with Caſſia, Rhubarb, Sena, *Myrobolans.* Take of Sena, two drams, Anniſeed one Scruple, *Myrobolans*, half an ounce, *Barley-water* a ſufficient quantity; make a Decoction; diſſolve it in Syrup of Succory, with Rhubarb two ounces; Pulp of Caſſia half an ounce, Oyl of Anniſeed two drops, and make a Potion. At the beginning of the Diſeaſe anoint the Privities and Reins with Oyl of Roſes and Quinces. Make Plaiſters of Plantain, *Linſeed*, *Barley-meal*, *Mellilot*, *Fenugreek*, *Whites* of *Eggs*; and if the Pain be vehement, add a little Opium. Foment the Genitals with the Decoction of Poppy-heads, Purſlain, Knotgraſs and Water-Lillies. Make Injections of Goats-Milk, Roſe-water, clarified Whey, with Honey of Roſes. In the declining of the Diſeaſe, uſe Inſeſſions of Sage, Linſeed, *Mugwort*, Penny-royal, Hore-hound, Fenugreek. Anoint the

the lower parts of the Belly, with Oyl of Camomile *and* Violets.

Take Lilly-Roots, *and* Mallow-Roots, *of each four Ounces*; Mercury, *one handful*, Mugwort, Feverfew, Camomile-flowers, Melilote, *of each half a handful*; *bruiſe the Herbs and the Roots, and boyl them in a ſufficient quantity of Milk*; *then add freſh Butter, Oyl of* Camomile, Lillies, *of each two Ounces*; Beanmeal, *a ſufficient quantity*; *make two Plaiſters, apply one before, and the other behind.*

If the Tumour cannot be removed, but tends to ſuppuration, Take of Fenugreek, Mallow-Roots, *decocted* Figs, Linſeed, Barley-Meal, Doves Dung, Turpentine, *of each three drams*; Deers-Suet *half a dram*, Opium, *half a Scruple, with Wax make a Plaiſter.*

Take of Bay-leaves, Sage, Hyſop, Camomile, Mugwort, and with water make an Inſeſſion.

Take Wormwood, Bettony, of each half a handful, Whitewine, Milk, of each half a pound, boyl them until one part be conſumed; *then take of this Decoction four Ounces, Honey of Roſes two Ounces, and make an Injection, Yet beware the Humours be not brought down unto the Womb.*

Take roaſted Figs, Mercury bruiſed, of each three drams, Turpentine, Ducks-greaſe, of each one dram, Opium two grains, with Wax make a Peſſary.

The Air muſt be cold: All motion of the

Body, eſpecially of the lower parts, is forbidden: Vigilancy is commended, for by ſleep the humours are carried inward, whereby the Inflammation is increaſed; eat ſparingly. Let your Drink be *Barley water*, or clarified *Whey*, and your Meat be *Chickens*, and *Chicken-Broth*, boyled with *Endive*, *Succory*, *Sorrel*, *Bugloſs*, and *Mallows*.

CHAP IX.

Of the Schirroſity or hardneſs of the Womb.

OF a Phlegmon neglected, or not perfectly cured, is generated a Schirrus of the Matrix, which is a hard unnatural ſwelling inſenſible, hindering the Operations of the Womb, and diſpoſing of the whole Body to ſlothfulneſs.

Cauſe.] One Cauſe of this Diſeaſe may be aſcribed to want of Judgment in the Phyſitian; as many Empericks adminiſtring to an Inflammation of the Womb, do overmuch refrigerate and aſtringe the humour, that it can neither paſs forward nor backward; hence the matter being condens'd, degenerates as it were into a lapidious or hard ſubſtance. Other Cauſes may be ſuppreſſion of the Menſtrues; retention of the *Lochia*, commonly called the after-purgings; eating of corrupt Meats, as in the

the diſordinate longing called *Pica*, unto which breeding VVomen are often ſubject. It may proceed alſo from Obſtructions and Ulcers in the Matrix; or from evil Affects in the Liver and Spleen.

Signs.] If the bottom of the VVomb be affected, ſhe feels as it were, a heavy burden repreſenting a Mole; yet differing in that the Breſts are attenuated, and the whole Body waxeth leſs. If the neck of the VVomb be hardned, no outward humour will appear; the Mouth of it is retracted,, and being touch'd with the Finger feels hard; nor can ſhe have the company of a Man, without great pain and prickings.

Prognoſticks.] A Schirrus confirmed, is incurable, and will turn into a Cancer or a Dropſie; and ending in a Cancer proves deadly, becauſe the native heat in thoſe parts being almoſt ſmothered, can hardly again be reſtored.

Cure.) Where there is a repletion, Phlebotomy is adviſeable; wherefore open the *Mediana* on both Arms, and then the *Saphena* on both Feet; more eſpecially if the *Menſes* be ſuppreſs'd.

Prepare the humour with Syrup of Borage, Succory, Epithimum, and clarified VVhey. Then take of theſe Pills following, according to the ſtrength of the Patient.

Take *Hieræ Picræ* ſix drams, black Hellebore, Polipody, of each two drams and an half

Agarick, Lapidis Lazuli abluti, Salis Indi, Coloquintida, *of each one dram and half*; *mix them, and make Pills. The Body being purged, proceed to molifie the hardneſs, as followeth: Anoint the Privities and the Neck of the Womb with* Unguentum Dalthea *and* Agrippa. *Or take* Opopanax, Bdelium, Ammoniacum, Myrrh, *of each two drams*; Saffron *half a dram. Diſſolve the Gums in Oyl of* Lillies *and ſweet* Almonds, *with Wax and Turpentine make an Unguent, Apply below the Navel* Diachylon-Fernelii. *Make Inſeſſions of* Figgs, Mugwort, Mallows, Penny-royal, Althea, Fennel-Roots, Melilote, Fenugreek, Lineſeed, *boyled in water. Make Injections of* Calamint, Lineſeed, Melilote, Fenugreek, *and the four molifying Herbs, with Oyl of* Dill, Camomile, *and* Lillies, *diſſolving in the ſame three drams of the Gum* Bdelium. *Caſt the ſtone* Pyrites *on the Coals, and let her receive the fume of it into her Womb. Foment the Secret Parts with the Decoction of the Leaves and Roots of* Danewort.

Take of the Gum Galbanum,, Opopanax, *of each one dram*; *Juice of* Danewort, Mucilage *of* Fenugreek, *of each half an Ounce*; Calves marrow, *one Ounce*; *Wax a ſufficient quantity*; *make a Peſſary. Or make a Peſſary only of* Lead, *dipping it in the aforeſaid things, and ſo put it up.*

The Air muſt be temperate: Groſs, Viſcous, and ſalt Meats are forbidden; *as* Pork, Bulls-Beef, Fiſh, Old-Cheeſe, *&c.*

CHAP.

CHAP. X.

Of the Dropſie of the Womb.

THe Uterine Dropſie is an unnatural ſwelling elevated by the gathering together of wind or flegm in the Cavity, Membranes, or Subſtance of the Womb, by reaſon of the debility of the native heat, and Aliment received, and ſo it turns into an Excrement.

The Cauſes are over-much cold and moiſtneſs of the Milt and Liver, immoderate drinking, eating of crude Meats; all which cauſing a repletion do ſuffocate the native heat: It may be cauſed likewiſe by the overflowing of the Courſes, or by any other immoderate Evacuation. To theſe may be added Abortions, Ulcers, Phlegmons, and Schirroſities of the Womb.

Signs.] The Signs of this Affect are theſe: The lower parts of the Belly, with the Genitals, are puffed up and pained, the Feet ſwell; the natural colour of the Face decays, the Appetite is depraved, and the heavineſs of the whole Body concurs: If ſhe turns her ſelf in the Bed from one ſide to the other, a noiſe like flowing of water is heard. Water ſometimes comes from the Matrix. If the ſwelling be

cauſed by wind, the Belly being hit by the hand ſounds like a Drum; the Guts rumble, and the wind breaks through the neck of the VVomb with a murmuring noiſe. This Affect may be diſtinguiſh'd from a true Conception many ways, as will appear by the Chapter of Conception. It is diſtinguiſh'd from the general Dropſie, in that the lower parts of the Belly are moſt ſwell'd. Again, in this the ſanguificative faculty appears not ſo hurtful, nor the Urine ſo pale, nor the Countenance ſo ſoon changed; neither are the ſuperiour parts ſo extenuated as in the general Dropſie.

Prognoſticks.] This Affect foretells the total ruin of the natural Functions, by that ſingular conſent the VVomb hath with the Liver; and therefore that a *Cachexia*, or a general Dropſie will follow.

Cure.] In the Cure of this Diſeaſe, imitate the practice of *Hippocrates*; Firſt mitigate the pain with Fomentations of *Melilote*, *Mercury*, *Mallows*, *Linſeed*, *Camomile*, *Althea*. Then let the humour be prepared with Syrup of *Stœchas*, *Hyſop*, *Calamint*, *Mugwort*, of both ſorts. VVith the diſtill'd waters or decoctions of *Dodder*, *Marjoram*, *Sage*, *Origan*, *Sperage*, *Penny-royal*, *Bettony*. Purge with *Sena*, *Agarick*, *Rhubarb*, *Elaterium*.

Take *Specierum Hieræ*, *Rhubarb*, Trochisks of *Agarick*, of each one Scruple; with the Juice of *Ireos* make Pills.

Or

Or take *Pill de Rhubarbaro* half an Ounce *Pill de Mezereo* one Scruple, with *Mugwort-water* make Pills. In diſeaſes which have their Being from moiſtneſs, purge with Pills; and in thoſe affects which are cauſed by emptineſs or dryneſs, purge with potions. Faſten a Cupping-glaſs to the belly with a great flame, and alſo to the Navel, eſpecially if the ſwelling be flatulent. Make an iſſue on the inſide of each leg a handful bredth below the knee. Take *Specierum Diambræ*, *Diamoſci Dulcis*, *Diacalamenti*, *Diacinnamoni*, *Diacimini*, *Troch. de Myrrha*, of each 2 drams; *Sugar* one Pound, with *Bettony-water* make Lozenges: Take of them 2 hours before Meals. Apply to the bottom of the belly, as hot as may be indured, a little bag of *Camomile*, *Cummin*, and *Melilote*, boyled in Oyl of Rue, Anoint the belly and ſecret parts with *Unguentum Agrippæ*, and *Unguentum AREGON*, mingling therewith Oyl of Ireos. Cover the lower parts of the belly with the plaiſter of Bay-berries; or with a Cataplaſm made of *Cummin*, *Camomile*, *Briony-Roots*, adding thereto *Cows* and *Goats-dung*. Our Moderns aſcribe a great vertue to *Tobacco-water*, diſtilled and poured into the Womb by a Metrenchyta, Take of *Baum*, *Southern-wood*, *Origan*, *Wormwood*, *Calamint*, *Bay-leaves*, *Marjoram*, of each one handful; *Juniper-berries* 4 drams; with *Water* make a Decoction: Of this may

be made Fomentations, Injections and Inſeſſions. Make Peſſaries of *Stirax*, *Aloes*, with the Roots of *Dictam*, *Ariſtolochia*, and *Gentian*, Inſtead of this you may uſe the Peſſary preſcribed pag. 130. Let her take of *Electuarium*, *Aromaticum*, *Diaſatyrion*, and *Eringo Roots* condited, every Morning.

The Air muſt be hot and dry: Moderate exerciſe is allowed. Much ſleep is forbidden. She may eat the fleſh of Patridges, Larks, Chickens, Mountain-birds, Hares, Conies, *&c.* Let her drink be thin *Wine.*

CHAP. XI.

Of the Mole, or falſe Conception.

THis diſeaſe, is called of the Greeks *MOLE*, and the cauſe of this denomination is taken from the load or heavy weight of it, it being a Mole, or great lump of hard fleſh burdening the Womb.

It is defined to be an inarticulate piece of fleſh without form, begotten in the Matrix, as it were a true Conception: In which definition we are to note two things. Firſt, in that a Mole is ſaid to be inarticulate, and without form, it differs from Monſters, which are both *Formata* and *Articulata*. Secondly, it is ſaid to be, as it were, a true Concep-

Conception., which puts a difference between a true *Conception* and a Mole ; which difference holds good three ways. Firſt, in the Genus, in that a Mole cannot be ſaid to be Animal. Secondly, in the Species, becauſe it hath no Humane Figure, and bears not the *Character* of a Man,. Thirdly, in the *Individuum*, for it hath no affinity with the Parent, either in the whole Body, or any Particle of the ſame.

Cauſe.] About the cauſe of this Affect, amongſt learned Authors I find variety of Judgments. Some are of opinion, that if the *Woman's Seed* goes into the *Womb* and not the Man's, thereof is the Mole produced : others there be that affirm it is ingendred of the menſtruous Blood : But if theſe two were granted, then Maids by having their *Courſes*, or through nocturnal pollutions, might be ſubjected unto the ſame, which never any yet were. The true cauſe of this fleſhy Mole, proceeds both from the Man, and from the *Woman*, from corrupt or Barren Seed in the Man, and from the menſtruous Blood in the *Woman*, both mixed together in the *Cavity* of *Womb* ; where Nature finding her ſelf weak (yet deſiring to maintain the perpetuity of her Species) labours to bring forth a vitious Conception rather than none. And ſo inſtead of a living Creature, generates a lump of Fleſh.

Signs.] The ſigns of a Mole are theſe, The Months are ſuppreſt, the appetite is depraved, the Breſts ſwell, and the Belly is puffed up and waxeth hard. Thus far the ſigns of a breeding Woman, and of one that beareth a Mole, are all one; I will now ſhew you how they differ.

The firſt ſign of difference is taken from the motion of a Mole; it may be felt to move in the Womb before the third Month, which the Infant cannot: Yet that motion cannot be underſtood of any intelligent power in the Mole, but of the faculty of the Womb, and of the ſeminal Spirits diffuſed through the ſubſtance of the Mole; for it lives not a life Animal, but Vegitative in the manner of a Plant. Secondly, in a Mole, the belly is ſuddenly puft up; but in a true Conception the belly is firſt retracted, and then riſeth again by degrees. Thirdly, the belly being preſt with the hand, the Mole gives way; and the hand being taken away, it returns to the place again: But a Child in the Womb, though preſt with the hand, moves not preſently; and being removed, returns ſlowly, or not at all. Laſtly, the Children continues in the Womb not above Eleven Months; but a Mole continues ſome times four or five Years, more or leſs, according as it is faſtened in the Matrix. I have known when a Mole hath fallen away in four or five Months.

If it remains until the Eleventh Month, the

the Legs wax feeble, and the whole Body conſumes; only the ſwelling of the Belly ſtill increaſeth, which makes ſome think they are Hydropical, though there be little reaſon for it; for in the Dropſie Legs ſwell and grow big, but in a Mole they conſume, and wither.

Prognoſticks.] If at the delivery of a Mole the Flux of Blood be great, it ſhews the more danger; becauſe the parts of nutrition having been vitiated by the flowing back of the ſuperfluous humours, whereby the natural heat is conſumed, and then parting with ſo much blood, the VVoman thereby is ſo weakned in all her faculties, that ſhe can hardly ſubſiſt.

Cure.] VVe are taught in the School of *Hippocrates*, that Phlebotomy cauſeth abortion, by taking away that nouriſhment, which ſhould ſuſtain the life of the Child. VVherefore, that this vitious Conception may be deprived of that vegitative ſap by which it lives; open the Liver-vein, and the *Saphena* on both feet. Faſten Cupping glaſſes to the loins and ſides of the belly; which done, let the Uterine parts be firſt Molified, and then the expulſive faculty provoked to expel the burden.

To laxate the Ligatures of the Mole; Take *Mallows* with the Roots, 3 handfuls; *Camomile*, *Melilote*, *Pelitory* of the VVall, *Violet-leaves*, *Mercury*, Roots of *Fennel*, *Parſley*, of each 2 handfuls; *Line-ſeed*, *Fenugreek*,

greek, of each one pound, boyl them in water and let her ſit therein up to the Navel. At the going out of the Bath, Anoint the Privities and Reins with this Unguent following. Take Oyl of *Camomile*, *Lillies*, and ſweet *Almonds*, of each one Ounce; freſh Butter, *Labdani*, *Ammoniaci*, of each half an Ounce, with the Oyl of *Lineſeed* make an Unguent. Or inſtead of this, may be uſed *Unguentum Agrippæ*, or *Dialthea*. Take of *Mercury*, Roots of *Althea*, of each half a handful; *Fol. Branchæ Urſinæ*, half a handful; *Lineſed*, *Barley-meal*, of each 6 Ounces; boyl all theſe with *Water* and *Honey*, and make a Plaiſter. Make Peſſaries of the Gum *Galbanum*, *Bdelium*, *Ammoniacum*, *Figs*, *Hogs-ſuet*, and *Honey*.

After the ligaments, of the Mole are looſed; let the expulſive faculty be ſtirred up to expell the Mole; for effecting of which, all Medicaments may be uſed which are proper to bring down the Courſes. Take *Troch. de Myrrha* one Ounce, *Caſtor*, *Ariſtolochia*, *Gentians*, *Dictam*, of each half an Ounce, make a Pouder, take one dram in 4 Ounces of *Mugwort water*. Take of *Hypericon*, *Calamint*, *Penny-royal*, *Bettony*, *Hyſop*, *Sage*, *Horehound*, *Valerian*, *Madder*, *Savine*, with water, make a decoction, take 3 Ounces of it, with one ounce and half of Syrup of Feverfew. Take of Mugwort, Myrrh, Gentian, Pil. Coch. of each 4 Scruples, Rue,

Pen-

Penny-royal, *Saggapenum*, *Opopanax*, of each half a dram, *Aſſafœtida*, *Cinnamon*, *Juniper-berries*, *Borage*, of each one dram, with the juice of *Savine* make Pills to be taken of every Morning. Make Inſeſſions of *Hyſop*, *Bay-leaves*, *Aſſrum*, *Calamint*, *Bay-berries*, *Camomile*, *Mugwort*, *Savine*. Take of *Sagapenum*, *Marjoram*, *Gentian*, *Savine*, *Cloves*, *Nutmeg*, *Bay-berries*, of each 2 Scruples, *Galbanum* one dram, *Hieræ Picræ*, *Black-Hellebore*, of each one Scruple; with *Turpentine* make a Peſſary. But if theſe things prove not available, then muſt the Mole be drawn away with an Inſtrument put up into the Womb, called a *Pes Griphius*, which may be done with no great danger, if it be performed by a skilful Chyrurgeon.

After the delivery of the Mole (by reaſon that the Woman hath parted with much blood already) let the flux of Blood be ſtayed as ſoon as may be.

Faſten Cupping-glaſſes to the Shoulders, and ligatures to the Arms. If theſe help not, open the *Liver-vein* on the Right arm.

The Air ſhall be moderately hot and dry, and her diet ſuch as doth molify and attenuate, ſhe may drink *White-wine*.

CHAP.

CHAP. XII.

Of the Signs of Conception.

IGnorance makes Women become Murderers to the Fruit of their own Bodies; many having Conceived, and thereupon finding their Bodies to be out of Order, and not knowing rightly the Cauſe, do either run to the Shop of their own Conceit, and take what they think fit; or elſe (as the cuſtom is) they ſend to the Phyſitian for Cure; and he perceiving not the Cauſe of their Grief, (ſeeing that no certain Judgment can be given by the Urine) preſcribes what he thinks beſt; perhaps ſome ſtrong Diuretical, or Cathartical Potion, whereby the Conception is deſtroyed. Wherefore *Hippocrates* ſaith, There is a Neceſſity that Women ſhould be inſtructed in the Knowledge of Conception, that the Parent, as well as the Child, might be ſaved from Danger. I will therefore give you ſome Inſtructions by which every one may know whether ſhe be with Child or not. The ſigns of Conception ſhall be taken from the Woman, from the Urine, from the Infant, and from Experiment.

Signs collected from the Woman are theſe; The firſt day after Conception, ſhe feels a light Quivering or Chilneſs running through the whole Body; a tickling in the VVomb, and a little Pain in the lower parts of the Belly.

Ten

Ten or Twelve Days after, the Head is affected with Giddineſs, the Eyes with a Dimneſs of Sight: Then follows Red Pimples in the Face, with a Blue Circle about the Eyes; the Breſts ſwell and grow hard with ſome pain and pricking in them: The Belly ſuddenly ſinketh and riſeth again by Degrees, with a hardneſs about the Navel. The Nipples of the Breſts wax Red; the Heart beats inordinately, the Natural appetite is Dejected, yet ſhe hath a longing Deſire after ſtrange Meats. The neck of the Womb is retracted, that it can hardly be felt with the Finger being put up; and this is an infallible Sign. She is ſuddenly Merry, and as ſoon Melancholly; her Monthly Courſes are ſtayed without any Evident Cauſe; The Excrements of the Guts are unaccoſtomedly retained by the Womb preſſing the great Gut; and her Deſire to *Venus* is abated.

The ſureſt Sign is taken from the Infant, which begins to move in the Womb the third or fourth Month; and that not in the manner of a Mole, from one ſide to another, ruſhing like a Stone; but mildly, as may be perceived by applying the Hand hot on the Belly.

Signs taken from the Urine. The Beſt Writers do affirm that the Urine of a Woman with Child is white, and hath little Motes, like thoſe in the Sun-beams, aſcending and deſcending in it, and a Cloud ſwimming aloft of an Opal Colour; the Sediment being divided by ſhaking

ſhaking of the Urine, appears like carded Wool. In the middle of her time, the Urine turneth Yellow, next Red, and laſtly Black, with a Red Cloud. Signs taken from Experiment: At Night going to Bed, let her drink *Water* and *Honey*; afterward if ſhe feels a beating pain in her Belly, and about her Navel, ſhe hath Conceived.: or let her take the juice of *Carduus*, and if ſhe Vomiteth it up, it is a ſign of Conception; caſt a clean Needle into *Woman's* Urine, put into a Baſon, let it ſtand all Night, and in the Morning if it be coloured with red ſpots, ſhe hath Conceived, but if black, or ruſty, ſhe hath not.

Signs taken from the *Sex*, to ſhew whether it be Male or Female. Being with Child of a Male, the right Breſt ſwells firſt, the right Eye is more lively than the left, her Face well coloured, becauſe ſuch as the Blood is, ſuch is the Colour; and the Male is conceived of purer Blood, and of more perfect Seed than the Female. Red Motes in the Urine, ſettling down to the Sediment, foretells that a Male is Conceived, but if they be white, a Female. Put the *Woman's* Urine which is with Child, into a Glaſs bottle, let it ſtand cloſe ſtopt three days, then ſtrain it through a fine Cloth, and you ſhall find little living Creatures, if they be *Red*, it is a Male, if *White* a Female. To conclude, the moſt certain Sign to give Credit unto, is the motion of the Infant: For the Male moves in the third Month, and the Female in the fourth.

CHAP.

CHAP. XIII.

Of Untimely Birth.

WHen the Fruit of the Womb comes forth before the Seventh Month (that is before it comes to Maturity) it is ſaid to be Abortive: And in effect the Child proves Abortive (I mean not to Live) if it be Born in the eighth Month. And why Children born in the ſeventh, or ninth Month, may Live, and not in the eighth Month, may ſeem ſtrange yet it is true: The cauſe hereof by ſome, is aſcribed unto the *Planet*, under which the Child is born; for every Month, from the Conception to the Birth, is Governed by his proper *Planet*: And in the Eighth Month *Saturn* doth Predominate, which is cold and dry, and coldneſs being an Enemy to Life, deſtroys the Nature of the Child. *Hippocrates* gives a better Reaſon; The Infant being every way perfect, and compleat in the Seventh Month, deſires more Air and Nutriment than it had before, which becauſe he cannot obtain, he labours for a Paſſage to go out; and if his Spirits be weak and faint, to have not Strength ſufficient to break the Membranes and come forth, it is decreed by Nature that he ſhould continue in the Womb until the 9th Month, that, in that time his wearied Spirits might be again Strengthened and Refreſhed; but

but if he returns to ſtrive again in the eighth Month, and be born, he cannot Live, becauſe the day of his Birth is either paſt, or to come: For in the eighth Month, ſaith *Avicen*, he is weak and infirm; and therefore being then caſt into cold Air, his Spirits cannot but ſink.

Cauſe.] Untimely-Birth may be cauſed by Cold; for as it maketh the Fruit of the Tree to wither, and fall down before it be Ripe, ſo doth it Nip the Fruit of the Womb before it comes to full Perfection, and make it to be Abortive. Sometimes by Humidity, weakening the Faculty that the Fruit cannot be reſtrain'd until the due time; by Dryneſs or Emptineſs, defrauding the Child of his Nouriſhment; by one of the three Alvine Fluxes; by Phlebotomy and other Evacuations; by Inflammations of the Womb, and by other ſharp Diſeaſes. Sometimes it is cauſed by Joy, Laughter, Anger, and eſpecially by Fear; for in all, but in that eſpecially, the Heat forſakes the Womb, and runs to the Heart, to help there, and ſo the Cold ſtrikes into the *Matrix*, whereby the Ligaments are Relaxt, and ſo Abortion follows. Wherefore *Plato* in his time, Commanded that the Women ſhould ſhun all Temptations of great Joy and Pleaſure, and likewiſe avoid all Occaſions of Fear and Grief. Abortion alſo may be cauſed by the Corruption of the Air, by filthy Odours, and eſpecially by the ſmell of the Snuff of a Candle; alſo by Falls, Blows, violent Exerciſe, Leaping, Dancing, *&c.*

Signs.

Signs. Signs of future Abortion, are Extenuation of the Breſts, with a Flux of watriſh Milk; pain in the Womb, heavineſs in the Head, unaccuſtomed wearineſs in the Hips and Thighs; flowing of the Courſes. Signs foretelling the Fruit to be dead in the Womb, are hollowneſs of the Eyes, grief in the Head, anguiſh, horrours, paleneſs of the Face and Lips, gnawing of the Stomach, no motion of the Infant, coldneſs and looſneſs of the mouth of the Womb; the thickneſs of the Belly, which was above, is fallen down; watriſh and bloody Excrements comes from the *Matrix*.

CHAP. XIV.

Directions for Breeding Women.

THe prevention of Untimely Birth conſiſts in the taking away of the aforementioned Cauſes, which muſt be effected both before and after the Conception.

Before Conception, If the Body be over hot, Cold, Dry or Moiſt, correct it with the Contraries; Cacochimical, Purge it; if Plethorical, open the Liver Vein; if too Groſs, Extenuate it; if too Lean, Corroborate and Nouriſh it; all Diſeaſes of the Womb muſt be removed, as I have ſhewed.

After Conception, let the Air be Temperate,

Sleep

Sleep not overmuch; avoid watching, Exerciſe of Body, Paſſions of the Mind, loud Clamours and filthy Smells: Sweet Odours alſo are to be rejected of thoſe that are Hyſterical. Abſtain from all things which provoke either the Urine or Courſes; alſo from Salt, ſharp and windy Meats; a moderate Diet ſhall be obſerved.

If the Excrements of the Guts be retained, Lenefie the Belly with Glyſters made of the Decoction of *Mallows*, *Violets*, with *Sugar*, and common Oyl: Or make Broth with Borrage, Bugloſs, Beets, Mallows, taking in the ſame a little Manna. On the Contrary; if ſhe be troubled with Looſneſs of the Belly, let it not be ſtayed without the Judgment of a Phyſitian: for all Uterine Fluxes have a malign Quality in them, which muſt be Evacuated before the Flux be ſtayed.

The Cough is another Accident which accompanieth breeding Women, and puts them into great danger of Miſcarrying, by a continual Diſtillation falling from the Brain; to prevent which, ſhave away the Hair on the Coronal, and Sagittal Commiſſure, and apply thereon this Plaiſter: Take *Reſinæ*, half an Ounce; *Ladani* one Dram; *Citron-peels*, *Ligni Aloes*, *Olibani*, of each one Scruple; *Stirachis Liquidæ*, *et Siccæ*, a ſufficient quantity: diſſolve the Gums in *Vinegar*, and make a Plaiſter. At night going to Bed, let her take the Fume of theſe Trochiſks caſt upon the Coals. Take of

of Frankincenſe, Stirax, *pouder of* Red-Roſes, *of each one dram and a half*; Sandarachæ, 3 *Drams*; Maſtick, Benjamin, Amber, *of each one Dram*; *with* Turpentine *make Trochisks. Apply a Cautery to the Nape of the Neck*; *and every Night let her take of theſe Pills following. Take* Hypociſtidis, Terræ Sigillatæ, *fine* Bole, *of each half an Ounce*; Eiſſort, Acatiæ, Stinacis Calamitæ, *of each two drams*; Cloves *one Dram*; *with Syrup of* Myrtles *make Pills.*

In breeding Women there is a corrupted matter generated, which flowing to the Ventricle dejecteth the appetite and cauſeth vomitting: and the ſtomach being weak, not able to digeſt this matter, ſometimes ſends it unto the guts, whereby is cauſed a flux of the Belly, which greatly ſtirreth up the Faculty of the Womb. For the eſchewing therefore of all theſe dangers, the ſtomach ſhall be corroborated as followeth.

Take Ligni Aloes, *and* Nutmeg, *of each one dram*; Mace, Clove, Maſtick, Ladanum, *of each two Scruples*; *Oyl of* Spike, *one Ounce*; Musk, 2 *grains*, *Oyl of* Maſtick, Quinces, Wormwood, *of each half an Ounce*; *make an Unguent, for the ſtomach, to be applied before Meals. Inſtead hereof may be uſed* Cerotum Stomachale Galeni. *Take of conſerve of* Borage, Bugloſs, Anthos, *of each half an Ounce*; Confect. de Hyacintho, Lemon-Pills *condited*, Specierum Diamarg. Pulv. de Gem-

Gemmis, of each 2 drams; Nutmeg, Diambræ, of each 2 Scruples; Peony Roots, Diacoralli, of each one dram; with Syrup of Roſes make an Electuary, of which ſhe ſhall take twice a day, two hours before Meals. Another accident which perplexeth Women with Child, is ſwelling of the legs, which happens the firſt three Months, by ſuperfluous humours falling down from the ſtomach and liver; for the cure whereof, take of Oyl of Roſes 2 drams, Salt Vinegar of each a dram; ſhake them altogether until the Salt be diſſolved, and anoint the legs hot therewith, chafing it in with the hand. But purging is more proper, if it may be done without danger, as it may in the 4th, 5th, or 6th Month of pregnation: for a Child in the VVomb is compared to an Apple on the tree. The firſt three Months it is weak and tender, ſubject with the Apple to fall away: but afterward the Membranes being ſtrengthened, the fruit remains firmly faſtened in the VVomb, not apt to miſchances; and ſo it continues, until the ſeventh Month; then growing near the time of maturity, the ligaments are again relaxt (like unto the Apple that is almoſt ripe) and grow looſer every day until the time of delivery. If therefore her Body hath need of purging, ſhe may purge without danger in the 4th, 5th, or 6th Month; but not before, nor after, unleſs in ſome ſharp diſeaſes, in which the Mother

and

and Child both are like to periſh. Apply Plaiſters and Unguents to the reins, to ſtrengthen the fruit of the Womb. Take of *Gum-Arabick*, *Galangale*, *Biſtort*, *Hypociſtid*, *Storax*, of each one dram; Fine *Bole*, *Nutmeg*, *Maſtick*, *Belauſt*, *Sang. Draconis*, *Myrtleberries*, one dram and half; *Wax* and *Turpentine*, a ſufficient quantity. Make a Plaiſter: Apply it to the reins in the Winter-time; and remove it every 14 days, leſt the reins be over hot therewith. In the interim anoint the privities and reins with *Unguentum Comitiſſæ*. But if it be Summer-time, and the reins hot, this plaiſter following is more proper. Take of red Roſes one pound, Maſtick, red Sanders, of each 2 drams, Bole-armeny, red Coral, Biſtort, of each one dram: Pomgranate Pills, prepared Coriander, of each 2 drams and half; Barberries two Scruples, Oyl of Maſtick and Quinces, of each one Ounce; juice of Plantain 2 drams: with Pitch make a Plaiſter, anoint the reins alſo with *Unguentum Sandalinum*. Once every week waſh the reins with two parts of Roſe-water and one part of White-wine, mingled together, and warmed at the fire: this will aſſwage the heat of the reins, and diſperſe the Oyl of the Plaiſter out of the pores of the skin, and cauſe the Oyntment or Plaiſter, the ſooner to penetrate and ſtrengthen the Womb. Some are of opinion, That as long as the Loadſtone is laid to the

the navel, it keepeth the Woman from abortion. The like alſo is recorded of the ſtone Aetites *being hanged about the Neck. The ſame vertue hath the ſtone* Samius.

CHAP. XV.

Directions to be obſerved by Women at the time of their falling in Labour, in order to their ſafe Delivery; with Directions for Midwives.

AND thus having given neceſſary Directions to Child-bearing Women how to govern themſelves during the time of their Pregnancy, I ſhall now add what's neceſſary for them to obſerve in order to their Delivery.

The time of Birth drawing near, let the Woman ſend for a skilful Midwife, and that rather to ſoon than to late; againſt which time let her prepare a Pallet-Bed or Couch, and place it near the fire, that the Midwife and her Aſſiſtants may paſs round, and help on every ſide, as occaſion requires, having change of Linnen ready, and a ſmall Cricket or little Log to reſt her feet againſt, ſhe having more force when they are bowed, than when they are otherwiſe.

Having thus provided, when the Woman feels her pains come, if the weather be not very cold, let her walk leiſurely about the room, reſting her

her ſelf by turns upon the Bed, and ſo expect the coming down of her water, which is a Humour contracted in one of the outward Membranes, and flows thence when it is broke by the ſtrugling of the Child, there being no direct time affixed for it's Efflux, thô generally it flows not above two hours before the Birth. Motion likewiſe will cauſe the Womb to open and dilate it ſelf, when lying long in Bed will be uneaſie, ; yet if ſhe be very weak, ſhe may take ſome gentle Cordial to refreſh her ſelf, if her pains will permit.

If her Travail be tedious, ſhe may revive her Spirits with taking Broth of Chickens, or Mutton, or ſhe may take a poach'd Egg ; but muſt take heed of taking any thing to acceſs.

As for the poſtures women are deliver'd in, they are many ; ſome lying in their Beds, others ſitting in a Chair, ſupported and held by others, or reſting upon the ſide of the Bed or Chair ; ſome again upon their Knees, being ſupported under their Arms ; but the moſt ſafe and commodious way is in the Bed ; and then the Midwife ought to obſerve theſe following Rules : Let her lay the woman upon her Back, her Head a little raiſed by the help of a Pillow, having the like help to ſupport her Reins and Buttocks, and that her Rump lye high ; for if ſhe lie low, ſhe cannot be well delivered : Then let her keep her Knees and Thighs as far aſunder as ſhe can, her legs bowed together ; her Buttocks, the Soles of her

Feet and heels, being fix'd upon a little Log of Timber, placed for that purpoſe, that ſhe may the better ſtrain: And in caſe her Back be very weak, a Swathing-band may be caſt under it, the band being four double, and about twelve Inches broad, and this muſt be held by two Perſons, who with ſteddy hands, and equal motion, muſt raiſe her up at the time her Pains happen; bus if they be not exact in their motion, 'tis better let alone; and at the ſame time let two women hold her Shoulders, that ſhe may then ſtrain out the Birth with more Advantage; and then to facilitate it, let a Woman ſtroke or preſs the upper part of her Belly gently, and by Degrees. Nor muſt the Woman her ſelf be faint-hearted, but of a good Courage, forcing her ſelf, by ſtraining and ſtopping her Breath.

In caſe of Delivery, the Midwife muſt wait with Patience, till the Child's head, or other Members, burſt the Membrane; for if through ignorance, or haſte to be gone to other Women, as ſome have done, the Midwife tear the Membrane with her Nails, ſhe indangers both the Woman and the Child; for it lying dry, and wanting that ſlipperineſs that ſhould make it eaſie, it comes forth with greater pain.

When the Head appears, the Midwife muſt gently hold it between her two hands, and draw the Child at ſuch times as the womans pangs are upon her, and at no other, ſlipping by degrees her four Fingers under its Arm-pits, not

uſing

uſing a rough hand in drawing it forth, leſt by that means the tender Infant receive any Deformity of Body.

As ſoon as the Child is taken forth, which is for the moſt part with it's Face downwards, let it be laid upon it's back, that it may more freely receive external Reſpiration; then cut the Navel-ſtring about three Inches from the Body, tying that end which adheres to the belly, with a ſilken ſtring, as near as you can, then cover the Head and Stomach of the Child well, ſuffering nothing to come upon the face.

The Child being thus drawn forth, and in health, lay it aſide, and let the Midwife regard the Patient, in drawing forth the Secundine: And this ſhe may do by wagging and ſtirring them up and down, and afterwards with a gentle hand drawing them forth; and if the work be difficult, let the woman hold Salt in her hands, ſhut them cloſe, and breathe hard into them, and thereby ſhe ſhall know whether the Membranes be broken or not. It may be alſo known by cauſing her to ſtrain or vomit, by putting one Finger down her Throat, or by ſtraining or moving her lower parts, but let all be done out of hand. If this fail, let her take a draught of raw Elder-water, or the Yolk of a new laid Egg, or ſmell to a piece of Aſſa-fœtida, eſpecially if ſhe be troubled with the Wind-Cholick. If ſhe happen to take cold, it is a great Obſtruction to the coming down of the Secundines, and in ſuch caſes the Midwife

ought to chafe the woman's belly gently, which breaks not only the wind, but obliges the Secundines to come down; but theſe proving ineffectual, the Midwife muſt dilate with her Hand the exterior Orifice of the womb, and gently draw it forth.

Having now diſcourſed of common Births, or ſuch as for the moſt part are eaſie, I ſhall now give directions in caſes of Extremity.

CHAP. XVI.

In caſe of Extremity, what ought to be Obſerved, eſpecially to Women, who in their Travail are accompanied with an Efflux of Blood, Convulſion, or Fits of the Wind.

IF the VVoman's labour be hard and difficult, greater Regard muſt be had then, than at other times: And firſt of all, the ſituation of the Womb, and her poſture of lying, muſt be croſs the Bed, being held by thoſe that are ſtrong, to prevent her ſlipping down, or moving her ſelf in the operatian of the Man-midwife, or Chyrurgeon; her *Thighs* muſt be put aſunder as wide as may be, and ſo held, whilſt her legs bends backward towards her Hips; her Head leaning upon a Bolſter, and the Reins of her Back ſupported after the ſame manner; her Rump and Buttocks being lifted

up

up, obſerving to cover her Stomach, Belly and Thighs, with warm Linnen, to keep them from the Cold.

The Woman being in this Poſture, let the Operator put up his Hand, if he finds the neck of the Womb dilated, and remove the contracted Blood that obſtructs the paſſage of the Birth; and having by degrees gently made way, let him tenderly move the Infant, his hand being firſt anointed with ſweet Butter, or a harmleſs *Pomatum*; and if the Waters are not come down, then without any difficulty may they be let forth, when if the Infant ſhould attempt to break forth with the head foremoſt or croſs, he may gently turn it to find the Feet, which having done, let him draw forth one, and faſten it to a Ribbon, then put it up again, and by degrees find the other, when bringing them as cloſe and even as may be, and between whiles, letting the Woman breathe, urging her to ſtrain in helping Nature to perfect the Birth, that he may draw it forth; and the better to do it, and that his hold may be ſurer, he muſt faſten or wrap a linnen Cloth about the Childs Thighs, obſerving to bring it into the VVorld with it's Face downward.

In caſe of a Flux of *B*lood, if the neck of the VVomb be open, it muſt be conſidered whether the Infant, or Secundines come firſt, which the latter ſometimes happening to do, ſtops the Mouth of the VVomb, and hinders the birth, to the indangering both the Woman

and Child; but in this caſe the Secundine muſt be removed by a ſwift turn, and indeed they have by their ſo coming down, deceived many, who feeling their ſoftneſs, ſuppoſed the Womb was not dilated, and by this means the Woman and Child, or at leaſt the latter, has been loſt: The Secundines removed, the Child muſt be ſought for, and drawn forth, as hath been directed: And if in ſuch a Caſe the Woman or Child die, the Midwife or Chyrurgeon is blameleſs, becauſe they did their true endeavour.

If it appear upon enquiry, that the Secundine comes firſt, let the Woman be delivered with all convenient Expedition, becauſe a great flux of Blood will follow, for then the Veins are opened, and upon this account two things are to be conſidered;

Firſt, The manner of the Secundines advancing, whether it be much or little; if the former, and the head of the Child appear firſt, it muſt be guided and directed towards the neck of the Womb, as in caſe of Natural Births; but if there appear any difficulty in the Delivery, the beſt way is to ſearch for the feet, and thereby draw it forth; but if the latter, the Secundines may be put back with a gentle Hand, and the Child firſt taken forth.

But if the Secundines be far advanced, ſo that it cannot be put back, and the Child follow

low it cloſe, then are the Secundines to be taken forth with much care, as ſwift as may be, and laid aſide without cutting the Entrall that is faſtned to them, for thereby you may be guided to the Infant, which, whether alive or dead, muſt be drawn forth by the Feet, with all Celerity, tho' it is not to be acted, unleſs in Caſe of great Neceſſity, for in other Caſes the Secundines ought to come laſt.

And in drawing forth a dead Child, let theſe Directions be carefully heeded by the Chyrurgeon, viz. *If the Child be found dead with its Head foremoſt, the Delivery will be the more difficult; for it is an apparent Sign the Woman's Strength begins to fail her, and that the Child being Dead, and wanting its Natural Force, can be no ways aſſiſting to its Delivery; wherefore the moſt certain and ſafe way is, for the Chyrurgeon to put up his his left Hand, ſliding it as hollow in the Palm as he can, into the Neck of the Womb, and into the lower part thereof, towards the Feet, and that between the Head of the Infant, and the Neck of the Matrix; when having a Hook in the right Hand, couch it cloſe, and ſlit it up above the left Hand, between the Head of the Child, and the flat of his Hand, fixing it in the Bone of the Temple towards the Eye; or for want of convenient coming at theſe, in the occipital Bone; obſerve ſtill to keep the left hand in its place; and with it gently moving and ſtirring the Head; and ſo with the right Hand and*

Hook, draw the Child forward Admoniſhing the Woman to put forth her utmoſt Strength, ſtill drawing when the Woman's pangs are upon her. The Head being drawn forth, he muſt with all ſpeed ſlip his hand under the Armholes of the Child, and take it quite forth, giving theſe things to the Woman, *viz.* A Toaſt of fine Wheat Bread, in a Quarter of a Pint of *Hippocraſs* Wine.

Now the former Application and Endeavour failing, when the Woman is in her Bed, let her receive the enſuing Potion hot, and reſt till ſhe feel the Operation, which is this.

Take blue Figs, to the number of Seven, cut them in pieces, adding to them *Fenugreek*, *Mother-wort*, and Seeds of *Rue*, of each five Drams; water of *Penny-Royal*, and *Mother-wort*, of each ſix Ounces; boyl them till one half be conſumed, and having ſtrained them again, add Trochisks of *Myrrh* a Dram, and of *Saffron* three Grains; ſweetning the Liquor wit Loaf-ſugar, and ſpicing it with Cinamon.

Having reſted upon this, let her Labour again as much as may be, and if ſhe be not yet ſucceſsful, make a *Suffumation* of *Caſtor*, *Opopanax*, *Sulphur*, and *Aſſa-fœtida*, of each half a Dram, beating them into Powder, and wetting them with the Juice of Rue until they become ſtiff, then burn them upon Coals, ſo that the Smoak, or the Fume, may only come to the *Matrix*, and no further.

If

If theſe effect not yonr deſire, then this Emplaiſter is very fitly to be applied, *viz. Take of Galbanum an Ounce and a half, Colocynthis without Grains two Drams, the Juice of Motherwort and Rue, of each Half an Ounce, and two Ounces of Virgins Bees-wax, bruiſe and melt them together, ſpreading them as a Sear-Cloth, to reach from the Navel to Os Pubis, ſpreading likewiſe to the Flanks at the ſame time, making a convenient Peſſary of Wool, cloſing it in a Bag of Silk, and dipping it in a Concoction of round Birthwort, Savin, Colocynthis with Grains, Staveſaker, Black Hellebore, of each a dram, and of Rue a little ſprig or two.*

But theſe things not having the deſir'd Succeſs, and the woman's Danger increaſing, let the Chyrurgeon uſe his inſtruments to dilate and widen the VVomb, to which end the Woman muſt be ſet in a Chair, ſo that ſhe may turn her Crupper as much from it's Back as is convenient, drawing likewiſe her Legs up as cloſe as ſhe can, but ſpreading her thighs as wide as may be, or if ſhe be very weak, it may be more convenient, that ſhe be laid upon the Bed, with her head downwards, her Buttocks raiſed, and her Legs drawn up as much as can be; at what time the Chyrurgeon, with his *Speculum Matricis*, or his Apertory, may dilate the Womb, and draw out the Child and Secundines together, if it be poſſible; which being done, the VVomb

muſt be well waſhed and anointed, and the Woman laid in her Bed, and comforted with Spices, and Cordials: This courſe muſt be taken in the delivery of all dead Children: likewiſe with Moles, Secundines, and falſe Births, that will not of themſelves come forth in due ſeaſon; or if the inſtruments aforeſaid, will not ſufficiently widen the Womb, then other Inſtruments, as the Drakes Bill, and long Pincers, ought to be uſed.

If it ſo happen that any Inflamation, Swelling, or congealed Blood, be contracted in the *Matrix*, under the Film of thoſe Tumours, either before or after the Birth, where the matter appears thinner, then let the Midwife with a Penknife or inciſion Inſtrument, Launch it, and preſs out the Corruption, healing it with a Peſſary dipped in Oyl of Red Roſes.

If at any time through cold or ſome violence, the Child happen to be ſwelled in any part, or have contracted a watry Tumour, if it remain alive, ſuch means muſt be uſed as are leaſt injurious to the Child or Mother; but if it be dead, that Tumour muſt be let out by inciſion to facilitate the Birth.

If (as it often happens) that the Child come with its Feet foremoſt, and the Hands dilating themſelves from the Hips, in ſuch caſe the Midwife muſt be provided of neceſſary Oyntments to ſtroke and anoint the Infant with, to help its coming forth, leſt it

return

return again into the Womb, holding at the ſame time both the Arms of the Infant, cloſe to the Hips, that ſo it may iſſue forth after its manner, but if it prove too big, the Womb muſt be well anointed. The Woman may alſo take ſneezing Powder, to make her ſtrain; thoſe that attend, may gently ſtroke down the Belly, to make the Birth deſcend, and keep the Child from retiring back.

Sometimes it falls out that the Child coming with its Feet foremoſt, has its arms extended above its Head, but the Midwife muſt not receive it ſo, but put it back into the Womb, unleſs the Paſſage be extraordinary wide, and then ſhe muſt anoint both the Child and the Womb; nor is it ſafe to draw it forth before it is put into due form, which muſt be done after this manner: The Woman muſt be laid upon her Back, with her Head depreſſed, and her Buttocks raiſed, and then the Midwife with a gentle hand muſt compreſs the Belly of the Woman, towards the Midrif, by that means to put back the Infant, obſerving to turn the Face of the Child towards the back of the Mother, raiſing up its Thighs and Buttocks towards her Navel, that ſo the Birth may be more natural.

If a Child happen to come forth with one Foot, the Arm being extended along the ſide, and the other Foot turned backward, then muſt the Woman be inſtantly brought to her Bed, and laid in the poſture above deſcribed

ſcribed, at what time the midwife muſt carefully put back the Foot ſo appearing, and the VVoman rocking her ſelf from one ſide to the other, till ſhe finds the Child is turned; but muſt not alter her poſture, nor turn upon her Face, after which ſhe may expect her pains, and muſt have great aſſiſtance, and Cordials, to revive and ſupport her Spirits.

At other times it happens that the Child lyes croſs in the VVomb, and falls upon it's ſide; in this caſe, the VVoman muſt not be urged in her Labour, neither can any expect the *Birth* in that manner: Therefore, the Midwife, when ſhe finds it ſo, ſhe muſt uſe great diligence to reduce it to it's right form, or at leaſt to ſuch a form in the womb, as may make the delivery poſſible, and moſt eaſie, by moving the *Buttocks*, and guiding the Head to the Paſſage; and if ſhe be ſucceſsful herein, let her again try by rocking her ſelf to and fro, and wait with patience till it change it's manner of lying.

Sometimes the Child haſtens the birth, with it's Legs and arms expanded, in which, as in the former, the woman muſt rock her ſelf, but not with Violence, till ſhe find thoſe parts fall to to their proper ſtations, or it may be done by a gentle compreſſion of the womb: but if neither of them prevail, the Midwife with her Hand muſt cloſe the Legs of the Infant, and if ſhe can come at them, do the like to the Arms, and ſo draw it forth; but

if

if it can be reduced of it ſelf to the poſture of a natural *Birth*, it is better.

If the Infant come forward with both Knees foremoſt, and the hands hanging down upon the Thighs, then muſt the Midwife put both Knees upward, till the Feet appear, taking hold of which with her left Hand, let her keep her Right Hand on the ſide of the Child, and in that poſture endeavour to bring it forth, but if ſhe cannot, then muſt the VVoman rock her ſelf till the Child is in a more convenient poſture for Delivery.

Sometimes it happens that the Child preſſes forward with one Arm ſtretcht upon it's thighs, and the other raiſed over it's head, and the Feet likewiſe ſtretch'd out at length in the VVomb; in ſuch a caſe the Midwife muſt not attempt to receive the Child in that poſture, but muſt lay the woman upon the bed in the manner before recited, making a ſoft and gentle compreſſion upon her belly, to oblige the Infant to retire; which if it do not, then muſt the midwife thruſt it back by the ſhoulders, and bring the arm that was ſtretched above the head to it's right place, for certain it is there is moſt danger in theſe extremities; and therefore the midwife muſt obſerve to anoint her hands firſt, and the womb of the woman, with ſweet butter, or ſome convenint *Pomatum*, thruſting up her hand as near as ſhe can to the Arm of the Infant, and reduce it to the ſide; but if that cannot ſo be done, let the woman be laid on her bed, there to reſt

for

for a while, in which time perhaps the Child may be reduced to a better poſture, which the Mi wife finding, ſhe muſt draw the arms cloſe to the hips, and ſo receive it.

If an Infant come with its Buttocksfore moſt, and almoſt double, then the Midwife anointing her hand, muſt thruſt it up, and gently heaving up the buttocks and the back, ſtrive to turn the head to the paſſage, but not too haſtily, leſt the Infant retiring ſhould ſhape it worſe; and therefore if it cannot be turned with the hand, the Woman muſt rock her ſelf upon her Bed, taking ſuch comfortable things as may ſupport her Spirits till ſhe perceive the Child to turn.

If a Childs neck be bowed, and it comes forward with its ſhoulders, as it ſometimes happens, and with its hands and feet ſtretch'd upwards: Then the Midwife muſt gently move the ſhoulders, that ſhe may direct the head to the paſſage; and the better to effect it, the Woman muſt rock her ſelf, as afore directed. Theſe and other the like methods are to be obſerved in all ſingle Births: And the ſame may be obſerved in caſe a Woman have Twins, or three Children at a birth, as ſometimes happens: For as the ſingle Birth has but one Natural way, and many Unnatural Forms, even ſo it may be in double or treble births: Wherefore in ſuch caſes the Midwife muſt take care to receive that firſt, which is neareſt the paſſage, but not letting the other go, leſt by retiring it ſhould

change

change the Form; and when one is born, ſhe muſt be ſpeedy in bringing forth the other; and this Birth, if it be in the natural way, is more eaſie; becauſe the Children are commonly leſs than thoſe of a ſingle Birth, and ſo require a leſſer paſſage; but if this birth comes unnaturally, it is more dangerous than the other.

In the birth of Twins, let the Midwife be very careful that the Secundines be naturally brought forth, leſt the Womb being delivered of its burthen, fall; and ſo the Secundine continues there longer than is conſiſtent with the Woman's ſafety.

But if one of the Twins happen to come with the head, the other with the feet foremoſt, then let the Midwife deliver the natural Birth firſt, and then if ſhe cannot turn the other, draw it out in the poſture it preſſes forward; but if that with its feet downward be before the other, ſhe may deliver that firſt, turning the other aſide.

But in this caſe the Midwife muſt carefully ſee that it be not a monſtrous Birth inſtead of Twins; as a body with two heads, or two bodies joyned together, which ſhe may ſoon know, if both the heads come foremoſt, by putting up her hand between them, as high as ſhe can; and then if ſhe find they are Twins: ſhe muſt gently put one of them aſide, to make way for the other; taking that firſt which is moſt advanced, having regard to the other, that ſhe do not change its ſituation.

And for the ſafety of the firſt Child, as ſoon

as

as it comes forth out of the VVomb, the Midwife muſt tye the Navel-ſtring, as has been before directed; and alſo bind with a large and long Fillet that part of the Navil that is faſtened to the Secundines, the more readily to find them.

The ſecond Infant being born, let the Midwife carefully examine whether there be not two Secundines, for it ſometimes falls out, that by the ſhortneſs of the Ligament, it retires back, to the prejudice of the woman: VVherefore leſt the VVomb ſhould cloſe, it is moſt expedient to haſten them forth with all convenient ſpeed.

If two Infants are joyned together by the *Body*, as ſometimes Monſtrouſly falls out, then although the Heads ſhould come foremoſt, yet it is convenient, if poſſible, to turn them, and draw them forth by the Feet, obſerving when they come to the Hips, to draw them forth as ſoon as may be: And here great care ought to be uſed in anointing and widening the Paſſage. *But* theſe ſorts of births rarely happening, I ſhall need to ſay the leſs of them; and therefore ſhall next ſhew how VVomen ſhould be Ordered after Delivery.

CHAP.

CHAP. XVII.

How Child-bearing Women ought to be Ordered after their Delivery.

IF a Woman has had very hard Labour, then after Delivery it is convenient to wrap her in the Skin of a Sheep taken off before it is cold, putting the fleſhy ſide to her Reins and Belly, or for want of this, the Skin of a *Hare* or *Coney*, being flayed off as ſoon as killed, may be applied to the ſame Parts; and in ſo doing the Dilation made in the Birth will be cloſed up, and the Melancholly Blood expelled from thoſe parts: And theſe may be continued the ſpace of an hour or two; after which let the Woman be ſwathed with a fine Linnen Cloth, about a quarter of a Yard in length, chafing her belly before it be Swathed, with Oyl of St. *Johnſwort*, after that raiſe up the Matrix with a Linnen Cloth many times folded, then with a little Pillow or Quilt cover her Flanks, then place the Swathe ſomewhat above the Hanches, winding it pretty ſtiff, applying at the ſame time a warm Cloth to her Nipples, and not preſently applying Remedies, to keep back the Milk, by reaſon the body at ſuch a time is out of Frame, for there is neither Vein nor Artery which does not ſtrongly beat,

beat, and Remedies to drive back the Milk, being of a diſſolving Nature, it is improper to apply them to the Breſt during ſuch Diſorder, leſt by ſo doing, evil humours be contracted in the Breſt, wherefore twelve hours ought to be at the leaſt allowed for the Circulation and ſettlement of the Blood, and what was caſt upon the Lungs by the vehement Agitation during the Labour, to retire to its proper Receptacles.

A while after Delivery you may make a reſtrictive of the Yolk of two Eggs and a quarter of a pint of White-wine, Oyl of St. John's *Wort, Oyl of Roſes, Plantain and Roſe-water, of each one Ounce; mix them together, fold a Linnen Cloth, and dip therein, warm it before a gentle Fire, and apply it to the Breſt, and the Pains of thoſe parts will be greatly eaſed.*

She muſt by no means Sleep preſently after Delivery; but about four hours after ſhe may take Broth, Caudle, or what other liquid matter is nouriſhing, and then if ſhe be diſpoſed to Sleep, it may be ſafely permitted. And this is as much, in caſe of a Natural Birth, as ought immediately to be done.

But in caſe of Extremity, or an Unnatural Birth, theſe Rules ought to be obſerved. In the firſt place, let the Woman keep a Temperate Diet, by no means over-charging her ſelf after ſuch an exceſſive Evacuation; not being ruled or giving Credit to unskilful Nurſes, who admoniſh

admoniſh them to feed heartily; the better to repair the loſs of *B*lood; for that *Blood* is not for the moſt part, pure, but ſuch as has been detained in the Veſſels or Membranes, better avoided for the health of the VVoman than kept, unleſs there happens an extraordinary Flux of *B*lood: for if her Nouriſhment be too much, it may make her liable to a Fever, and increaſe the Milk to ſuperfluity, which Curdling, often turns to Apoſthumes.

VVherefore it is requiſite, for the firſt five days eſpecially, that ſhe take moderately Ponado-broth, Poach'd-Eggs, Jelly of Chickens, or Calves-Feet, French-*B*arley-broth, each day ſomewhat increaſing the quantity; and if ſhe intend to be Nurſe to her Child, ſhe may take a little more than ordinary to increaſe the Milk by degrees, which muſt be of no continuance, but drawn off, either by the Child or otherwiſe. In this caſe likewiſe, let her have Coriander or Fennel-ſeed, boyled in her *B*arley-broth; but by any means, for the time ſpecified, let her abſtain from Meat: If no Fever trouble her, ſhe may drink now and then a ſmall quantity of VVhite-wine, or Claret, as alſo Syrup of Maiden-hair, or any other Syrup that is of an Aſtringent quality, taking it in a little water well boyled: And after the fear of a Fever, or contraction of Humours in the *B*reſt is over, ſhe may be nouriſhed more plentifully with the broth of Pullets, Capons, Pidgeons, Mutton,

Mutton, Veal, *&c.* Which muſt not be till after eight days, from the time of her delivery, at what time the Womb, unleſs ſome accident hinder, has purged it ſelf; it will be then likewiſe expedient to give her cold Meats, but let it be ſparingly, that ſo ſhe may the better gather ſtrength; and let her during the time reſt quietly and free from diſturbance, not ſleeping in the day time if ſhe can avoid it. If there happen any obſtruction in the Evacuation of her Excrement, the following Gliſter may be adminiſtred.

Take of both the Mallows and Pelletory of the Wall, a handful; Camomile and Mellilote Flowers, of each a handful; Anniſeeds and Fennel-Seeds, of each two Ounces; boyl them in the Decoction of a Sheeps-Head, and take of this three Quarters, diſſolving in them of common Honey, and Courſe Sugar, and of New freſh Butter, two Ounces; ſtrain it well, and Adminiſter it Gliſterwiſe: But if it does not operate to your mind, then you may take an Ounce of Catholicon.

CHAP. XVIII.

How to expel the Cholick from Women in Child-Birth, &c.

THeſe pains frequently afflict the Woman, no leſs than the pangs of her Labour, and are by the Ignorant, taken many

many times the one for the other, and ſometimes they both happen at the ſame *Inſtant*, which is occaſioned by raw, crude, and watery matter in the Stomach, contracted thro ill digeſtion; and while ſuch a pain laſts, the woman's Travail is retarded: Therefore to expel the Fits of the Cholick, take two Ounces of Oyl of ſweet Almonds, and an ounce of Cinnamon water, with three or four drops of Spirit of Ginger, and let the woman drink it off; and if this does not abate the Pains, make a Clyſter of Camomile, Baum Leaves, Oyl Olive, and new milk, boyling the former in the latter; and having ſtrained it very well, adminiſter it as 'tis uſual in ſuch caſes; and then, Fomentations proper for diſpelling of wind, would not be amiſs.

If the pain prove the griping of the Guts, and long after Delivery, then take of the Root of great Comfry a dram, Nutmeg and Peach Kernels, of each two ſcruples; yellow Amber one dram, Ambergreece one ſcruple; bruiſe them together, and give them the Woman as ſoon as She is laid down, in two or three Spoonfuls of White-wine, but if it ſo happen that ſhe be Feveriſh, then let it be in as much warm Broth, *&c.*

The Concluſion.

AND thus, Courteous *Reader*, we are come to the Concluſion of our Work, having fully Unravell'd the *Secrets of Nature*, in the *Generation of Man*; which (however it may be Ridicul'd by the *prophane Wits* of the Age) has been the Work and Study of very Great and Wiſe, both *Philoſophers* and *Phyſitians* in all Ages; as appears by the Indefatigable Labours of the Great *Ariſtotle*, (out of whoſe Learned Works we have extracted this Book) a Man of that profound *Learning* and *Science*, that *Alexander* the Great was not aſham'd to own, *That he ow'd more to him for his Education, than to his Father* Philip *for his Kingdom*: But a Greater than *Ariſtotle* (or *Alexander* either) has made the Secrets of Nature in the wonderful framing of Man in the *Womb*, the Subject of his Divine Meditations; even the Royal Prophet *David*, Pſalm 139. ------ *Thou haſt poſſeſſed my Reins; thou haſt Covered me in my Mother's Womb*, &c.

And now, Reader, you have ſeen herein, that there is not any Malady attends either the Child in the Womb, or the Mother during her Pregnancy, but Nature and Art has provided a Remedy, which that they may prove Succeſsful is the Deſign and End of the Compiler.

F I N I S.

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